

the Instructor

DECEMBER 1952



the Instructor

December 1952
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OUR COVER

THE cover this month is a character study, depicting the arrival of Joseph and Mary at the inn. Evidently Joseph has just asked for accommodations for the night, and the innkeeper has replied that every room has been taken. Note the look of resignation and courage on the face of Mary, who so greatly needs, at this time, a place of comfort and security. Joseph, whose face reflects infinite concern and devotion, studies her face earnestly to see how the news will affect her. The innkeeper seems to say, "I'd like to help you, but what can I do?"

If he had known that one of the greatest events in all earth's history would occur on that night, surely he would not have turned these guests away!

This picture is a masterpiece of modern photographic art and was made available through the courtesy of Cathedral Films and the Bureau of Audio-Visual Instruction, Brigham Young University.

—K. S. B.

The Instructor is the official organ of the Sunday Schools of the Church of Jesus Christ of Latter-day Saints and is devoted to the study of what to teach and how to teach according to the restored Gospel.

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The Scriptural Message of Christmas

FOR BEHOLD, this is my work and my glory—to bring to pass the immortality and eternal life of man.” —*Moses 1:39.*

“For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.” —*John 3:16.*

Nephi tells us in his vision: “And I beheld the city of Nazareth; and in the city of Nazareth I beheld a virgin, and she was exceedingly fair and white . . . And he (the angel) said unto me: Behold, the virgin whom thou seest is the mother of the Son of God, after the manner of the flesh . . . And I looked and beheld the virgin again, bearing a child in her arms. And the angel said unto me: Behold the Lamb of God, yea, even the Son of the Eternal Father!”

—*1 Nephi 11:13, 18, 20-21.*

This vivid picture is from Luke: “. . . the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, To a virgin espoused to a man whose name was Joseph, . . . and the virgin’s name was Mary. And the angel said unto her, Fear not, Mary: for thou hast found favour with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS.” —*Luke 1:26-27, 31.*

“And Joseph . . . went . . . unto . . . Bethlehem To be taxed with Mary his espoused wife, being great with child. And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn . . . there were . . . shepherds abiding in the field, keeping watch over their flock by night. And, lo, the angel of the Lord came upon them, . . . and said unto them, Fear not: . . . I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger . . . And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men . . . And they came with haste, and found Mary, and Joseph, and the babe lying in a manger.” —*Luke 2:7-16.*

Let us love Him—worship Him—serve Him!

The Deseret Sunday School Union General Board

By General Superintendent George R. Hill.



FAITH IN CHRIST, THE WORLD'S GREATEST NEED

By President David O. McKay

"And there were in the same country shepherds abiding in the field, keeping watch over their flock by night.

"And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them; and they were sore afraid.

"And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people.

"For unto you is born this day in the city of David a Saviour, which is Christ the Lord." —Luke 2:8-11.

THE announcement of the first Christmas is the sweetest story ever told—the sweetest story because of the eternal principles enunciated. The "good tidings of great joy" were to be "to all people"; the Light of the world was to shine in every heart.

Faith in Christ is the most important need of the world—a belief that determines a man's religion, or, as Carlyle says, his "skepticism or no religion." It is more than a mere feeling. It is power that moves to action, and should be in human life the most basic of all motivating forces. It was in this sense that an eminent doctor of medicine, who had but recently lost his mother in death, admonished his students to keep their faith: "Those of you who have discarded faith will live to regret it. There are times such as this when science is entirely inadequate. I commend you to think seriously about these matters. They give comfort and solace which can be obtained in no other way. Many have discarded religion because it appears unscientific. I believe that you will find in the last analysis that faith is scientific."

"What think ye of Christ? . . ." was the significant query that Jesus

gave to the doubting Pharisees two thousand years ago.

Though He was with them in person, yet they knew Him not. Though they professed to be looking for the Messiah, they rejected Him who is their Messiah, scorned His teachings, and disavowed His claims. Answering their objections, He proved how foundationless were their false claims; how fallacious was their reasoning; how unjustifiable were their accusations. So successfully did He confound them that "no man was able to answer Him a word." The Messiah came unto His own, and His own received Him not.

LET each individual admit into his own heart the true spirit of Christmas. Then let it radiate throughout his home. A thousand such homes would make a truly Christian city, and a thousand such cities, a truly Christian nation.

Today, the destiny of nations is involved in this all-important question of "What think ye of Christ? . . ." and in whether the world will receive Him as the Savior of mankind. Now is the time as never before for the so-called civilized nations struggling for peace to answer this question, and to answer it correctly.

If men ever reject the fact that Christ is our Lord and Savior; that His mission is to redeem man from the sordid, animal life of selfish indulgence and sin, and lift him into a realm shown only by Him of self-sacrifice, generosity, beauty and love; if the majority of nations fail to recognize Him as " . . . the only name under Heaven given among men whereby we must be saved"; if doubting men reject the possibility of obtaining that spiritual assurance of Christ's divinity disclosed by Thomas when he reverently ex-

claimed: "My Lord, and my God"; if men's acts be in accordance with such rejections rather than in accordance with their acceptance of Him as the One Divine, then this world will continue to be torn by contention, made miserable by hideous warfare, and ignominiously wrecked on the shoals of materialism, selfish indulgence, and disbelief.

Without Jesus of Nazareth, the Crucified Christ, the Risen Lord, the world cannot survive.

Of all festivals held throughout Christendom, Christmas comes most nearly to being universally celebrated. There is something intrinsic about it which appeals to everyone from the prattling, toddling infant to the old philosopher walking in the sunset of life. It is the one season of the year when selfishness is subordinated, when the desire to give exceeds the desire to get. Kindness, forgiveness, forbearance, love—these are among the simple virtues which make this holiday season so delightful.

The true spirit of Christmas is the spirit of Christ. Radiating through the centuries from the heavenly announcement of the birth of the Babe of Bethlehem comes the message "Glory to God in the highest, and on earth peace, good will toward men." (Luke 2:14.)

The gift of a loving Father of His Beloved Son who lived the one perfect life should ever be the central theme of Christmas celebrations. Let us cherish the hope that some day the friendly, unselfish, generous, mutually helpful spirit that characterizes the Christmastide will dominate human society.

Today as never before, the Church of Jesus Christ should proclaim the truth that the Babe of Bethlehem, the Man of Galilee, the Resurrected Christ is truly and unequivocally the Way, the Truth, and the Life;

(Concluded on page 370.)

CHRIST'S TEACHINGS APPLIED

EDITORIAL

By Milton Bennion

WHAT DID CHRIST TEACH? He taught love of fellowmen, not merely those that think as we do or act as we would have them act. We should, of course, love righteousness and hate iniquity, as did Jesus (*Hebrews* 1:8-9); however, self righteousness is a grievous sin, often vigorously denounced by Jesus.

Humility is an essential Christian virtue. What are its characteristics? They are a desire to learn by individual study, prayer and divine guidance, and a willingness to learn from others. In the very nature of things, no mortal can have a monopoly of knowledge.

Akin to humility is the desire for truth and righteousness:

"And blessed are all they who do hunger and thirst after righteousness, for they shall be filled with the Holy Ghost." (3 *Nephi* 12:6.)

The Spirit of Truth is a guide to all truth. It should be a constant companion of every disciple of Christ. The love of God includes the love of truth and righteousness and of our fellowmen. The disciple of Christ should love his fellowmen as he loves himself. This eliminates all selfishness:

"But if anyone has the world's goods and sees his brother in need, yet closes his heart against him, how does God's love abide in him? . . . let us not love in word or speech but in deed and in truth." (1 *John* 3:17-18.—*Revised Standard Version*.)

The story of the good Samaritan is one of the best illustrations in all literature of the meaning of love of neighbor, and of the hypocrisy of those who profess but do not practice true religion. (*Luke* 10:29-37.) This subject is further elaborated in the following scripture:

" . . . the Lord God hath given a commandment that all men should have charity, which charity is love. And except they should have charity they were nothing. . . ." (2 *Nephi* 26:30.)

It is the duty of the disciples of Christ to teach, both by precept and by example, his

gospel to all mankind. After listing the wilful, unrepentant sins of men this passage follows:

"For none of these iniquities come of the Lord; for he doeth that which is good among the children of men; and he doeth nothing save it be plain unto the children of men; and he inviteth them all to come unto him and partake of his goodness; and he denieth none that come unto him, black and white, bond and free, male and female; and he remembereth the heathen; and all are alike unto God, both Jew and Gentile." (2 *Nephi* 26:33.)

Intelligence in man is one mark of his divine origin. Its exercise in acquiring knowledge of all that pertains to human progress here and hereafter is one of the essentials in applying Christ's teachings in all human relations. The teacher, to be successful, must also understand human nature in all its developmental phases; infancy to old age. But without love as a motive force all else is lost.

These characteristics of a teacher in the service of Christ require industry, patience and everlasting persistence, sustained by faith in God and in human possibilities for good.

"Ye have heard that it hath been said, *Thou shalt love thy neighbour, and hate thine enemy.*

"But I say unto you, *Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;*

"That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

"For if ye love them which love you, what reward have ye? do not even the publicans the same?"

"And if ye salute your brethren only, what do ye more than others? do not even the publicans so?"

"Be ye therefore perfect, even as your Father which is in heaven is perfect."

—Matthew 5:43-48.

THEY PLOWED ON CHRISTMAS

By E. Ward Benchley

It wasn't a "white" Christmas. That was one thing everyone could be thankful for.

If there was one thing not wanted in that first winter in Salt Lake Valley, it was snow. A few of the children might have been worried about whether or not Santa Claus (or St. Nicholas, as they called him) would be able to reach the valley without snow on the ground, but the older folks were much more concerned with whether or not the mild spell would last long enough for them to get more crops in.

There had been some snow, of course. A couple of weeks before Christmas, there had been a fair amount of winter weather, and the ground had been frozen to a depth of six or eight inches. But during the week before Christmas, it had warmed up again, melting the snow and softening the ground, so that men hitched oxen to their plows and went to work plowing.

Christmas came on Saturday that year. That meant that if everyone took the day off to celebrate, then took the following day off because it was the Sabbath, a lot of nice, warm weather would go to waste. So most of the men decided that they'd work Christmas Day, and celebrate the holiday on Sunday.

But there were a few who insisted that Christmas was no time to plow a field or haul timber. So part of the city of Great Salt Lake worked, and part rested.

Everyone—the workers and the celebrators—had a special dinner that day. Food was scarce, and such things as sugar and flour usually were used sparingly—but on this important day those who had these staples made good use of them.



There was a huge sagebrush bonfire, and once again the whole town gathered round to sing and give thanks.

Fresh meat and fowl, however, were featured on most dinner tables that first Christmas. Rabbits and game birds, we know, made up the main course for many of the settlers;

others dined on less fancy fare, for food was scarce, and many of the men didn't have time to hunt. Plowing, in the long run, seemed a more important job.

The evening was a gay one. There was a dance for the "young people" in the fort, and those who were too old—or too tired—to join in the dancing came to watch.

The following day a big community celebration was held. The Saints gathered around the flagpole in the center of the fort, and held a meeting. There were prayers of thanksgiving, followed by community singing.

Sunday evening, the celebration reached its climax. There was a huge sagebrush bonfire, and once again the whole town gathered round to sing and give thanks.

Soon the first Christmas in Salt Lake Valley was over. It was a simple celebration, but a hearty one. By observing Christmas and its festivities, despite the primitive ruggedness of their surroundings, these hardy Pioneers established in Salt Lake Valley the Christmas tradition.

Since then, the celebration of Christmas has grown bigger and more elaborate each year. But we will never celebrate Christmas with a greater appreciation of the true meaning of the holiday than did those 2,000 souls who gave Salt Lake Valley its first Yuletide fete more than a century ago.

WHEN CHRISTMAS COMES

HAVE you any old grudges you would like to pay,

Any wrongs laid up from a bygone day?

Gather them now and lay them away

When Christmas comes.

Hard thoughts are heavy to carry, my friend,

And life is short from beginning to end;

Be kind to yourself, leave nothing to mend

When Christmas comes.

—William Lytle.

MAKE THOSE LESSONS "LIVE"!

By Hazel F. Young



TO TEACH precious little children the beautiful Gospel of Jesus Christ is the most important work to which anyone can be assigned. To captivate them with a story well told, to motivate them to action through a challenging conversation period, to watch their eyes sparkle as a picture is shown to clarify a point are priceless moments. A good teacher will be well repaid for hours of preparation and study if she is able to make the lessons "live" in the everyday living of little children.

Importance of Pictures

Pictures may help the teacher to make the lessons "live." In the absence of direct contact or first-hand experience, pictures may serve as excellent substitutes. They may vitalize, clarify, and focus attention upon the objective. They may stimulate interest. They may give correct impressions and provide the necessary realism and emphasis. They may recall objectives already achieved. The impressions received through sight are stronger, more definite, and more lasting than those received through any of the other senses.

Pictures tell such beautiful stories. At this lovely Christmas time, children's eyes open enthusiastically to catch the beauty and splendor of things about them. Their eyes open just as enthusiastically when a skillful teacher presents such pictures as "The Arrival of the Shepherds" or "The Adoration of the Kings." What lovely stories, full of realism and detail, these pictures tell! One picture can take the place of so many words. To use pictures wisely is real economy in the learning process.

Availability of Pictures

Realizing the importance of pictures as vitalizing aids in making lessons "live," those who have prepared

courses of study for children have also provided for lovely pictures to accompany them. At the Deseret Book Co. in Salt Lake City, a packet of black-and-white pictures and a packet of colored pictures may be obtained to accompany each course of study used in the Junior Sunday School. For Course 5, *Living Our Religion, Part II*, there will also be available a packet of colored photographs specially prepared to accompany these new lessons.



Gethsemane

Good pictures for teaching children are abundantly available to the alert teacher who cares enough about making the lessons "live." *The Instructor* has become an excellent source. Each month two lovely colored pictures appear, along with suggestive helps for using them effectively. Other publications of our Church contain pictures which may be used. Ward librarians are eager to help.

Selection and Preparation of Pictures

Care must be used in selecting pictures for children. They should be large, with bold and clear objects standing out from the background.

They should be artistic and colorful. They should be accurate and give only the correct impressions. They should be of high quality, wholesome and inspirational. They should be interesting, and always loyal to the objective of the lesson.

Care must also be exercised in preparing pictures for usefulness. Each picture should be carefully and artistically placed on colored mounting sheets. (See *Sunday School Librarian's Guide Book* for specific instructions.)

Pictures are valuable aids for teaching children. A good teacher will select them wisely and present them effectively that they may help to make the lessons "live" in the lives of our Heavenly Father's little children.

I LOOKED DOWN

I LOOKED down from an aeroplane—
Down on the roofs of men.
Some were large and some were small;
Some did not look like roofs at all.
Some sheltered joy; some pain.

I looked down from an aeroplane—
Down on the minds of men.
Some were large and some were small;
Some did not look like minds at all.
Some visioned love; some gain.

I looked down from an aeroplane—
Down on the souls of men.
Some were large and some were small;
Some did not look like souls at all.
Some lived now; some will live again.
—A. L. Marks.



President McKay and the Ogden Stakes Youth Chorus and Choir.

Address delivered by President David O. McKay at the Deseret Sunday School Union Conference held in Salt Lake Tabernacle, Oct. 5, 1952. Other conference addresses will appear in *The Instructor* in January.

By President David O. McKay

“... SUFFER LITTLE CHILDREN TO COME UNTO ME, ...”

MOST sincerely I commend the Ogden Stakes Youth Chorus and the Ogden Stakes Youth Choir. I think it is remarkable what these young people have presented to us tonight. First, there is a lesson of response to a call. They have accepted, it seems to me, almost one hundred per cent.

A group traveling thirty-six miles to render a service such as that given to us tonight merits not only appreciation but high commendation. We commend also their parents, for I am sure many of them have come with their sons and daughters to protect them and guide them. We commend their teachers. We commend their leaders tonight—the chorister and the prompters. We are thrilled, young people, boys and girls, with the lessons you have given us and with the inspiration you have placed in our hearts by this service. God bless you and protect you in your return home!

Then there were brought unto Him little children, that He should put His hands on them and pray. And the disciples rebuked them, but Jesus said: “. . . Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God.” (Luke 18:16) Luke in his account of that incident says there were mothers carrying babes in their arms, desiring to

place those babes in the arms of the Savior that He might bless them.

The real significance of the Savior's ministry to those children has been debated in the Christian world. My topic tonight, “. . . Suffer little children to come unto me, and forbid them not: . . .” will be treated in the spirit of the theme of the evening—keeping their lives clean and pure that they might return to the Savior and feel at home in His presence. The account refers to a mere incident in the life of Jesus; but, in His admonition, I believe it applies to childhood from eternity to eternity—that it covers the entire span of human existence. It applies to those whom He admonishes; first, to parents; second, to organizations; and third, to teachers. We might extend it to communities, but our time will not permit tonight.

“Suffer little children to come unto me.” Little children, according to the teachings and revelations of the Restored Gospel, lived before they came to this world. We believe in a pre-existent state. We have the premortal state, the mortal state, and the postmortal. That is the life of a child. We are pleased that poets have recognized the extent of that life span. You will recall the poet Wordsworth's “Ode on Intimations of Immortality.”

“Our birth,” he says, “is but a

sleep and a forgetting; The Soul that rises with us, our life's Star, Hath had elsewhere its setting, And cometh from afar: Not in entire forgetfulness, And not in utter nakedness, But trailing clouds of glory do we come from God, who is our home: Heaven lies about us in our infancy!” And then he draws a beautiful, poetic picture—how the little babe is flooded in that heavenly light, but gradually that light becomes dimmer and dimmer as the activities of mortal existence are participated in; the little child playing horse, or policeman, or farmer, or artisan, imitating his father “As if his whole vocation Were endless imitation.”—then the youth—“The Youth, who daily farther from the east Must travel, still is Nature's priest, And by the vision splendid Is on his way attended; At length the Man perceives it die away, And fade into the light of common day.” The inspiration of the pre-existence faded in the activities and attractions of life.

Maeterlinck also refers to that pre-existent state in his *Bluebird*. It is only a poetic picture, I know, but I think he touches the truth. At least, I'm using it to emphasize the responsibility of parenthood. The ship has arrived on the heavenly shore. It will bring some of those little baby spirits to homes on earth. He says, “. . . the great opalescent doors turn slowly on their hinges. The sounds of the earth are heard like distant music. A red and green light penetrates into the hall; Time, a tall old man with streaming beard, armed with his scythe and hourglass, appears upon the threshold; and the spectator perceives the extremity of the white and gold sails of a galley moored to a sort of quay, formed by the rosy mists of the Dawn.”

Old Time says, “Are they ready? Are they ready whose hour has struck?” And then a crowd of little

spirit children cries, "Here we are! Here we are! Here we are!" But Time, in a gruff voice to the children filing before him, says, "One at a time! One at a time! Once again, there are many more of you than are wanted!"

"Many more of you than are wanted!" The responsibility of motherhood! Too many wives blessed with the divine gift of motherhood refuse to accept that responsibility and in so doing fail to hear the voice of the Savior of the world saying, "... Suffer little children to come unto me, and forbid them not; for of such is the kingdom of God."

Someone, looking at a little babe who is received into the home, mother of whom had put the sweetest little white dress possible on it, said:

"When you left the region of Glory And your spiritual associates there, Did you realize what would await you Down in this world of care?"

Did a heavenly choir sing praises? Did you feel you were doing right? Did you know what parents would rear you— Love you and dress you in white?

Only a smile is my answer Radiant with heavenly light Eternal thou art and shall be Sweet baby dressed in white."

A newly born babe is truly a gift from heaven and you become, you young fathers and mothers, co-partners with the Creator. The responsibility is yours now, so keep that child in heavenly purity that that spirit may return after an earthly career and feel at home in the presence of the Savior.

But there are some who hamper the babes even at birth, because they do not keep their hands clean and their souls pure. That little babe that comes into your home is entitled to freedom from physical handicaps. He should not be forbidden or hampered in any way in his quest here in mortality to get back to achieve the highest of the Christ life; sometimes parents take upon themselves habits which hamper the child. I shall refer to only one—the effect of alcohol on the prenatal condition.

In Philadelphia, Dr. Gordon studied one hundred eighteen families where both father and mother used alcohol. In these families there were

two hundred children. Of these children, one hundred fifty were epileptics. He studied twenty families where the grandfather, as well as the parents, used alcohol. Here, he found twenty-six imbecile children and thirty-eight who were lunatics while every one of the others was defective in one way or another. In Bern, Switzerland, Dr. Demme looked up the history of ten families that drank and ten families that did not drink. Study the record and see what happened to the next generation of those who drank! The number of children in drinking families was fifty-seven. Twelve of them died in infancy, thirty-six were mentally deficient, either epileptic, deformed, or had serious nervous trouble. Nine were normal. Those families that abstained from drinking had sixty-one children; only five died in infancy, six had epilepsy, were deformed, or had serious nervous trouble; fifty were normal.

EXEMPLIFY the virtues that keep their souls unsullied, so that they may come back into the presence of Him whose life was clean and perfect in all. . . .

"Forbid them not to come unto me." Mothers in Israel, you young mothers, I know it is difficult to start out and make a home, but make a home together, and, whether it is hard struggling or not, let these little children come, not at the expense of the sickness or life of the mother, but be sure you are not forbidding them.

I have said that Jesus' words, "... Suffer little children to come unto me, and forbid them not," apply to the organization. Let me illustrate:

A young boy, whose mother died when he was a babe, was the last of quite a large family. The father was indifferent to the Church—always had been. He was one of those fathers who say: "You go to Sunday School; I'll stay home." He didn't hesitate to take his glass of whiskey, to indulge in tobacco, and in other ways show his indifference towards the standards of the Church. The mother was a lovely woman; and her children, so it frequently happens, followed her example and teachings. She took them to Sunday School, but after her passing the little boy had the care of only the



"... Suffer little children to come unto me,..."

older children. When he was old enough to go to day school, he attended only part of the time, and the officers did not look after him.

As soon as April came and the sheep began to go out in the mountains, he wanted to go and be independent, wanted to make his own living. Returning home in the fall he would start to school; but he did not complete even the eighth grade in the public school system. He learned to ride. He liked his chaps and his spurs; and he could ride the bucking broncho and train the wild colt. He was proficient as a young rancher. His hero was the man who could ride the bucking horse. He liked his six-shooter, and he could shoot well. He grew to manhood in his teens just that way. One day he went into a store to change a ten-dollar bill. Allegedly the man tried to give him short change—a quarrel ensued. Through habit the young man could throw his right hand into the holster and draw his pistol, and he did that. The next morning all you people, here in Salt Lake City and all over the state, read that a young boy had taken the life of a merchant.

Knowing, in a way, the story of the boy, at the first opportunity I made inquiry as to how organizations had influenced him, or rather had failed to influence him, with the result that the public school officers had not urged him to keep in school. I learned that the ward teachers had not taken very much interest in him, seldom called at the home because the father was away, and the children were at school or working. Neither the Sunday School superintendent nor any teacher had called upon him; neither had Mutual Improvement officers. The Primary had neglected him as a child.

I wonder, most sincerely, when

we stand before the great Judge, the Savior, who knows all about that boy's life and environment, whether some others beside himself will not have to carry some of the responsibility of that tragedy!

When I read that little poem that is given to our deacons, I thought the author might well have had this youth in mind:

"He stood at the crossroads all alone
The sunlight in his face;
He had no thought for the world
unknown,
He was set for a manly race.

"But the roads stretched east and
the roads stretched west,
And the lad knew not which road
was best,
And he chose the road that led him
down.
He lost the race and the victor's
crown.

"He was caught at last in an angry
snare
Because no one stood at the cross-
roads there
To show him the better road."

I leave that thought to the responsibility of the organizations to answer the charge of the Savior, "... Suffer little children to come unto me, and forbid them not; for of such is the kingdom of God."

Now, teachers, leaving the responsibility of parenthood to teach their children (See Doctrine & Covenants), we come to the responsibility of organizations which first must find the child and bring him in. That is your obligation, teachers in Sunday School and Mutual. You should see that through your visiting committees and your enlistment committees they are brought in some way. The parables of the "Lost Sheep," of "The Lost Coin," of "The Prodigal Son"—all are helpful guides in your method of "bringing them in."

Now, we say a word to the teachers after the children have come in: I should like to think of them as they come into your classes with souls unpolluted, clean and wholesome. Most of them are full of life and vigor, seeking to learn something in this old world, and loving the truth. Even the child who says, "Tell me a story!" wants to know the truth, and some lesson in it. You cannot teach morality without personality. Tell them the story, yes, and to the older ones, also, but see to it that there is some lesson in the story which will place

in their minds an ideal virtue that will keep the soul clean!

The story of Samuel whose mother kept him so pure and finally dedicated him to God; the story of Joseph, sold into Egypt; the story of the two thousand boys who risked their lives so that their parents could keep their word, their oath, which they intended to do even though they lost their lives. Do you remember when you heard that in your teens, how you felt that you should be true to every trust?



The captain of the visiting team said, "Aw, come on. You can take some lemonade."

There are plenty of stories that appeal to boys and girls from which they may choose their heroes whose lives exemplify the virtues that keep their souls unsullied, so that they may come back into the presence of Him whose life was clean and perfect in all—the one perfect Gentleman that ever walked the earth.

Now, it is easy sometimes in teaching to awaken doubt in the minds of students, even to implant untruths, and by so doing "to forbid" them from coming to the Savior. I am going to give an extreme illustration here, but I am assured by President Stayner Richards, that the publicity given in London makes it authentic:

There appeared in the London *Daily Express* recently the story of how the anti-Christ poison children's minds. First, let me tell you that a distinguished sociologist once wrote, "Give us the young—give us the young and we will create a new

mind and a new earth in a single generation."

Now the story: A group of young boys and girls in a school behind the Iron Curtain were compelled to go hungry not only for a day but longer. This lesson was given by a Communist teacher at an infant's school in Prague: "Now children," he said, "say a prayer to God for something nice to eat." The children prayed and the door was opened and, of course, nothing happened. "Now let's see what Stalin can do," urged the teacher. The children repeated their appeal to the Soviet dictator. When the door opened a second time a trolley of food was wheeled into the classroom. The teacher beamed and said: "You see, children, God did not answer your prayer; but Stalin gives you what you want. Three cheers for dear Stalin."

Is it any wonder that we have in our hearts such a fear of the anti-Christ teachings?

Well, to a certain extent you can implant in your teaching probably some doubt, if you are not careful, that will, in a way, becloud the pure soul and the mind of those little children in your trust. So, teachers, pray to God that you may teach them the truth. More than that, as we have heard tonight from Brother Ashton, Brother Keeler and others, the best way to teach them, to bring them to Christ, is by living exemplary lives; and I am going to close with a story I have told before, which will exemplify what that example will mean to a little child.

I was in my teens when this happened, and was not a member of the baseball team that played on the city-hall square in Ogden (where the city hall now stands). A baseball game was in action. The visiting team from Wyoming was made up largely of nonmembers. On our home team the captain was one of my associates in the first year at Weber Academy. The home boys won, and the visiting team congratulated them, saying, "You've won it fairly, come across the street and we'll treat."

All they had to do was just cross Twenty-fifth Street and enter a saloon. Some of the boys accepted the invitation and started to cross the street. The captain, however, picking up his clubs, his bats, and mitts, said, "No, thank you."

The captain of the visiting team
(Concluded on opposite page.)

NEWELL B. WEIGHT— GENERAL BOARD MEMBER



APPPOINTMENT of Newell B. Weight as a member of the Deseret Sunday School Union General Board has been announced by General Superintendent George R. Hill. The new board member, an assistant professor of music at Brigham Young University, has been named to the music committee of the General Board.

Elder Weight was born at Springville, Utah, on August 1, 1916, a son of Ralph B. and Minerva Bryan Weight.

He was graduated from B.Y.U. with an A.B. degree in the class of 1938.

His first teaching appointment was in the Snowflake High School in Arizona where he remained four years. While in the Arizona city,

Elder Weight served as superintendent of the Snowflake Stake Young Men's M.I.A., directed the Snowflake Ward choir, and was active in work with the adult members of the Aaronic Priesthood.

The next four years, Elder Weight taught at the Parowan High School in central Utah. Here he also directed the Parowan Ward choir in addition to teaching in Sunday School.

At the end of the teaching period, he was awarded his M.A. degree from B.Y.U.

In St. George during the next two school years, 1946-1948, where he taught in the St. George High School, Elder Weight was active as ward chorister and as teacher in the Sunday School.

For one year, 1948-49, he taught in the Provo High School and then began his current teaching work at Brigham Young University as assistant professor of music.

Since 1950, he has been director of music in the Provo Eighth Ward Sunday School, East Provo Stake.

Elder Weight was married to Miss Dorothy Hill in 1936, and they are now the parents of three daughters and two sons: Gloria, 15; Colleen, 12; Marjorie, 10; Gary Hill, 8; and Alan Dale, 4.

—Harold Lundstrom.

"... SUFFER LITTLE CHILDREN TO COME UNTO ME, . . ."
(Concluded from opposite page.)

said, "Aw, come on. You can take some lemonade."

"No, thank you. I'd rather not do it."

Others of his team, seeing him hesitate, also hesitated, so only a few yielded and participated in the treat.

Nobody in that crowd saw a little girl, twelve or fourteen years of age, elbowing her way through till she was near enough to hear the conversation and the invitation extended by the visiting captain to the home team. Nobody there knew that she heard the captain say, "No, thank you," twice. "No, thank you" not even to take lemonade.

Nobody saw that little girl rush across Grant Avenue, down Twenty-sixth Street, down across to Lincoln Avenue; and nobody there heard that little voice as she rushed into the kitchen saying to her mother, "I knew he wouldn't! I knew he wouldn't do it!"

"Wouldn't do what, child?" queried the mother.

"I knew he wouldn't!"

"Tell me," insisted the mother.

"I knew my Sunday School teacher wouldn't enter the saloon and drink whiskey."

I leave it to you to decide what effect that example would have been on that little child's soul if her Sunday School teacher had entered the saloon. That action would have forbidden that child probably to come to Christ. I leave it with you to contemplate with what confidence and love she would sit in her Sunday School class in the Ogden Second Ward on the following Sunday and listen to that teacher develop the truths of the Gospel.

"... Suffer little children to come unto me and forbid them not; for of such is the kingdom of God."

Parents, organizations, teachers, God bless you while you heed that, call and bring children to Christ, I pray in the name of Jesus. Amen.

IF I COULD FIND A FRIEND

IF I could find a friend today,
I would not ask for greater store;
If just one soul would come and say,
"We shall be comrades evermore,
I would not need to count my gold
Tonight, when busy labors end—
My heart a greater wealth would hold,
If I could say, "I made a friend!"

If I today a friend could find,
Amid the labor and the stress,
Some toiling brother, kindred mind,
Some hand to clasp in tenderness,
It would not matter what reward
The hours had brought me on the way—
If I could say, "I thank Thee, Lord,
I know I made a friend today!"

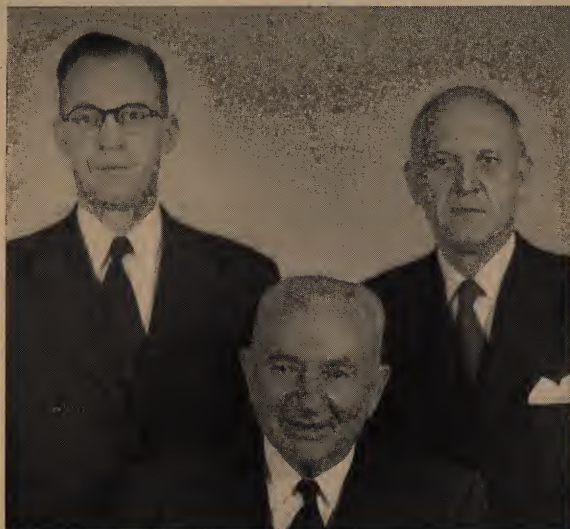
— From *Down Friendship Lane*.

HE who would pass the declining years of his life with honor and comfort, should, when young, consider that he may one day become old, and remember, when he is old, that he has once been young.

—Addison.

SUNDAY SCHOOL BOARD MOVES FORWARD

By Kenneth S. Bennion



Members of the reorganized General Superintendency are George R. Hill, seated, David Lawrence McKay on the left, and Lynn S. Richards on the right.

THE injunction to teach the Gospel to the membership of the Church assumes new force and meaning as members of the newly reorganized General Superintendency team up to achieve new goals. Under the leadership of General Superintendent George R. Hill and his two assistants, Elders David Lawrence McKay, and Lynn S. Richards, increased membership and greater achievements in the field of teaching seem assured.

When First Assistant General Superintendent A. Hamer Reiser was appointed to be president of the British Mission on June 4, 1952, a great gap was left in our organiza-

tion—a gap that would be hard to fill. However, with the return to the Board of Elder Lynn S. Richards, recently bishop of Federal Heights Ward and before that of University Ward, the organization again became complete.

Elder Richards was a member of the board for fifteen years before becoming a bishop. In the reorganization that took place at the October Conference, Elder David Lawrence McKay became first assistant and Elder Lynn S. Richards, second assistant in the General Superintendency. A biographical sketch of our newest member of the superintendency is included elsewhere in

this issue of *The Instructor*. Elder Wallace F. Bennett, treasurer of the Board, and Elder Richard E. Folland, executive secretary, were reappointed to their positions.

Superintendent Hill is the seventh general superintendent of the Deseret Sunday School Union. The former superintendents, in the order of their appointments, were as follows: George Q. Cannon, Lorenzo Snow, Joseph F. Smith, David O. McKay, George D. Pyper, and Milton Bennion.

David Lawrence McKay is the ninth first assistant and Lynn S. Richards is the eleventh second assistant.

All three members of the new superintendency have made long and outstanding records of achievement as Sunday School workers in ward, stake, and General Board activities.

New Members Appointed to the General Board

With the rapid increase in the number of stakes throughout the Church, the task of visiting conventions, stake and ward Sunday Schools, writing lessons, planning programs of instruction, etc., was growing almost out of hand for the men and women of the General Board, whose days are necessarily devoted to education, business, and the professions. Veteran members of the Board, therefore, welcome as reinforcements the fourteen new members who were appointed on the evening of the Sunday School Conference, October 5. Those who now add their strength and their inspiration to the work of the Sunday Schools are as follows:

Sterling W. Sill, J. Smith Jacobs, Clair W. Johnson, Delmar Dickson, C. Manley Brown, Clarence Tyndall, Norman R. Gullbransen, Joseph F. Cowley, Wallace C. Bennett, Adie J. Gilmore, Camille W. Halliday, (Concluded on opposite page.)

FAR, FAR AWAY ON JUDEA'S PLAINS*

By George D. Pyper

FAR, far away on Judea's plains,
Shepherds of old heard the joyous
strains:

CHORUS

Glory to God, Glory to God,
Glory to God in the highest;
Peace on earth, good-will to men,
Peace on earth, good-will to men!

Sweet are these strains of redeeming
love,
Message of mercy from heav'n
above:

CHORUS

Lord, with the angels we too would
rejoice;
Help us to sing with the heart and
voice:

CHORUS

Hasten the time when, from ev'ry
clime,
Men shall unite in the strains sub-
lime:

CHORUS

The Author and Composer

The words and tune of "Far, Far
Away on Judea's Plains" were the
work of John Menzies Macfarlane,

son of John and Annabella Sinclair
Macfarlane, born October 11, 1833,
at Sterling, near the city of Glasgow,
Scotland. His father was a duke's
coachman, and when the Queen of
England visited Scotland, he was
assigned as her coachman. The
father died when John was quite
young. John came to America with
the family and settled in Cedar City,
Utah, in 1851 or 1852, where he
married Ann Chatterley.



He organized a choir and when
St. George was settled he took his
choir there and gave a concert to
cheer the people. After the con-
cert Erastus Snow said to him: "We
need a choir in St. George. You go
home, sell out, and come down here
to live." This he did. In the mean-
time, he helped settle Toquerville
and built the first house there.

When the late Bishop Scanlan of
the Catholic Church visited Silver
Reef, a flourishing mining camp in
those days, he expressed a desire
to hold mass in St. George. The
Latter-day Saint authorities, with a
liberality for which they are noted,
consented and Brother Macfarlane
trained his choir for six weeks learn-
ing the Latin mass. It was given in
the St. George Tabernacle. About
this time he thought there was need
for more Christmas carols; so he
wrote, "Far, Far Away on Judea's
Plains," the popularity of which has
reached far beyond our own Church
bounds.

Brother Macfarlane was a valuable
citizen in a pioneer community. Be-
sides being a district judge, a sur-
veyor, a builder, he was able to play
almost any musical instrument. He
died in 1892.

*Used by permission from *Stories of Latter-day
Saint Hymns*.

SUNDAY SCHOOL BOARD MOVES FORWARD

(Concluded from opposite page.)

Margaret Hopkinson, Mima Ras-
band, and Edith M. Nash.

These men and women have been
drawn from wide fields of activity.
They represent, in the aggregate,
many years of achievement in Sun-
day School work. They will add
greatly to the effectiveness of the
General Board, and their influence
for good will be felt throughout

wards and stakes of the Church. It
is a privilege and a pleasure to wel-
come these men and women into our
official family.

Beginning with the January issue
of *The Instructor*, short biographi-
cal sketches of each new member
will be presented until all have been
introduced to the great army of Sun-
day School workers throughout the
Church.

CHRISTMAS GIVING

HIS gifts are small who offers
wealth
Without the will to smile,
And seeks for others' happiness,
That shortens every mile.

He gives the most who gives him-
self
To friendliness and cheer,
And works to help his brother find
A smoother journey here.

—Anon.



LYNN S. RICHARDS

OUTSTANDING LEADER APPOINTED TO SUPERINTENDENCY

By Harold Lundstrom

INVIGORATING and optimistic in all his activities, Lynn S. Richards, is the newly appointed Second Assistant General Superintendent of the Deseret Sunday School Union. He is not one to take a dim view of the opportunities offered Sunday School teachers to become qualified in inspiring spirituality and molding character in students.

"Any true Latter-day Saint," he frequently emphasizes, "can become an effective teacher through sound and solid preparation. Skill and efficiency as a teacher are not exclusively inherent gifts; they are also the results of prayer and study, and then more study. There really need not be a poor teacher in the Church if he will but pay the price of systematic and earnest preparation."

Exposure to years of good experiences and training in Sunday School, from ward level, through stake level up to General Board level, has particularly qualified Elder Richards for his new assignment. This combination of ward, stake, and General Board service, has been a happy way of giving him the very best insight into the hopes and aspirations, the problems and anxieties, and the goals and objectives of Sunday School leadership. Perhaps few have reconnoitered the Sunday School trail more thoroughly.

Sitting by and watching others accomplish the Lord's work in Sunday School and elsewhere has been no pastime of Elder Richards. He, himself, has always been wholeheartedly engaged in successful service. No sooner was he home from his mission in the Eastern States Mission in 1921, than he continued his schooling at the Utah State Agricultural College, preparing himself to serve Church youth as principal of the Oneida Stake and

Franklin Stake combined seminary in Preston, Idaho.

So that he could teach them better, he worked away on his own educational program, this time at Brigham Young University where he was granted his A. B. degree.

Elder Richards was interested in the law, the profession of his father, so he continued on to Leland Stanford University at Palo Alto where, after three years of graduate study, he was awarded his Doctor of Jurisprudence degree in 1929. Since that time he has become a leading Salt Lake City attorney.

SKILL and efficiency as a teacher are not exclusively inherent gifts; they are also the result of prayer and study, and then more study.

Elder Richards' Sunday School work began in earnest in Palo Alto where he served as a teacher in the Palo Alto Branch Sunday School. Back in his hometown, Salt Lake City, he continued his teaching service for several years. For two years he served as a member of the Liberty Stake Sunday School superintendency when he was called to be a member of the General Board.

Elder Richards is well remembered and admired for these 11 years of service as he participated in conventions up and down the Church as much for the Gospel he practised as for the Gospel he taught. He had then, as he has now, a happy capacity of scuffing away the debris of inertia so as to inspire vigorous and efficient Sunday School administration and teaching standards.

It was a great day in the history of University Ward, then in Emigration Stake, when he was sustained and ordained bishop in 1945. Interpreting the needs and requirements and then successfully accomplishing them marked this four-year ad-

ministration. In 1950, the Federal Heights Ward was created by a division of the University Ward, and Bishop Richards was sustained as its first bishop. His unvarying courtesy and graciousness, his astute outlook, and his temporal and spiritual leadership has endeared him to his large ward membership.

At the floodtide of his training and leadership, Bishop Richards on October 4th was selected by General Superintendent George R. Hill as his second assistant.

Elder Richards was born in Salt Lake City on February 3, 1901, a son of President and Mrs. Stephen L. Richards. He obtained his early education in the Salt Lake City public schools, and at the Granite High School and old L.D.S. University. He also attended the University of Utah for a year before being a student at U.S.A.C. and B.Y.U.

On this coming December 11, Elder Richards and Mrs. Lucille Covey Richards will note, in their heavy schedule of home, Church, and professional activities, the 28th anniversary of their marriage in the Salt Lake Temple in 1924.

Fortunate are the six children which have been born into this ideal and fun-loving Latter-day Saint home: Dr. Lynn S. Jr., now of Bethesda, Maryland; Joseph Covey, Palo Alto; Rosalie Lucille, Washington, D. C.; Victoria Janett, 18; Joyee Louise, 12; and James Mack, 10. The Richards are also proud of their four grandchildren.

Surprisingly revealing to most Sunday School workers is even a partial listing of his civic and professional services. In 1943 he served as a Utah State Senator. Since 1945 he has been a member of the Utah State Board of Education. He retains membership in the Salt Lake Chamber of Commerce, Phi Alpha Delta law fraternity, and is a past president of the B.Y.U. Alumni Association.

(Concluded on opposite page.)

SPIRITUAL DEVELOPMENT THROUGH MEMORIZATION

For the Month of February

WHAT IT MEANS TO BE A LATTER-DAY SAINT

Course No. 7

And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient,

In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth;

—II Timothy 2:24, 25.

LIFE IN ANCIENT AMERICA

Course No. 15

And it came to pass that the angel said unto me: Look, and behold thy seed, and also the seed of thy brethren. And I looked and beheld the land of promise; and I beheld multitudes of people, yea, even as it were in number as many as the sand of the sea.

—1 Nephi 12:1.

PRINCIPLES AND PRACTICE OF GENEALOGY

Course No. 21

... I will take you one of a city, and two of a family, and I will bring you to Zion:

—Jeremiah 3:14.

PARENT AND YOUTH

Course No. 25

Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.

—Exodus 20:12.

LEADERS OF THE SCRIPTURES

Course No. 9

And Elisha prayed, and said, Lord, I pray thee, open his eyes, that he may see. And the Lord opened the eyes of the young man; and he saw: ...

II Kings 6:17.

GOOD TIDINGS TO ALL PEOPLE

Course No. 17

And I give unto you a commandment, that ye shall forsake all evil and cleave unto all good, that ye shall live by every word which proceedeth forth out of the mouth of God.

For he will give unto the faithful line upon line, precept upon precept; and I will try you and prove you herewith.

And whoso layeth down his life in my cause, for my name's sake, shall find it again, even life eternal.

—D. & C. 98:11-13.

ANCIENT APOSTLES

Course No. 11

He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me.

—Matthew 10:40.

TEACHINGS OF THE OLD TESTAMENT

Course No. 27

When wisdom entereth into thine heart, and knowledge is pleasant unto thy soul;

Discretion shall preserve thee, understanding shall keep thee:

That thou mayest walk in the way of good men, and keep the paths of the righteous.

—Proverbs 2:10, 11, 20.

OUTSTANDING LEADER APPOINTED TO SUPERINTENDENCY

(Concluded from opposite page.)

Professionally he is a member of the Salt Lake County Bar, the Utah State Bar, and the American Bar Associations. In 1939 he served as president of the Salt Lake City and County Bar Association. In addition to his own large law practice, he is also vice president of the Wasatch Lawn Memorial Park, and president for five years of the Western Cemetery Alliance.

In his new assignment as as-

sistant to Superintendent Hill and First Assistant David Lawrence McKay, Elder Richards will add to the General Superintendency and General Board a yeast in the Sunday School leaven that their concern is not only with the training and inspiration of officers and teachers but also taking seriously the pursuit of Sunday School happiness to more than a half million Sunday School worshippers and students.

YOU AND LIFE

IF you don't like life, it's the way you're livin':

A little less takin', a bit more givin';

A little less hatin', a little more lovin',

A little more helpin', not so much shovin';

A little more smilin', and not so much strife,

And soon you will be in love with life.

—Observed by J. W. T. Meehan.

SUGGESTED LESSON

FOR STAKE CONFERENCE SUNDAY

January through March, 1953

SUBJECT: "We believe in the same organization that existed in the Primitive Church." (6th Article of Faith.)

Objective: To emphasize the safeguards which the Lord has provided for preserving His Church by preserving its organization.

I. Church Organization at the Time of Jesus Christ

The detailed organization and the specific duties of the officers in the Church personally established by the Savior are not given in detail in the New Testament. If these details were included in the original writings they became lost in the many translations and copyings of the originals. However, New Testament descriptions include reference to apostles, prophets, evangelists, pastors, high priests, seventies, elders, bishops, priests, teachers, and deacons.

References:

Articles of Faith, by James E. Talmage, Chapter 11, pp. 198-199 and pp. 214-215.

The Divine Church, by James L. Barker, pp. 100-110. (This is the 1952 Course of Study for Melchizedek Priesthood Quorums.)

The Gospel Message, by William E. Berrett, pp. 17-21. (This is the 1952 Sunday School manual for the Gospel Message Department.)

II. The Apostasy.

The apostasy from the original organization was foretold by Jesus and His immediate followers. This falling-away began during the lifetime of some of the original apostles and became rather complete by the beginning of the Fourth Century A.D.

References:

Articles of Faith, by James E. Talmage, pp. 199-203.

The Divine Church, by James L. Barker, pp. 209-217.

The Gospel Message, by William E. Berrett, pp. 21-29.

III. The Restoration.

The apostasy from the original teachings and organization of the Church made it necessary for a restoration of these basic teachings and the correct organization. For a period of several hundred years preceding 1830 great reformers in different parts of Europe had protested the teachings of the Catholic Church and from their actions there developed many Christian churches. The concept of "Freedom of religion," which had not existed prior to that time, gradually became accepted. The government of the United States of America had been created under divine inspiration which made possible a situation where the restoration of the Gospel could become a reality. The restoration was accomplished through personal visits of God the Father, His Son Jesus Christ, and several of the original apostles.

References:

Articles of Faith, by James E. Talmage, pp. 203-204.

Priesthood and Church Government, by John A. Widtsoe, pp. 106-107.

The Gospel Message, by William E. Berrett, pp. 54-61.

IV. Church Organization Today.

The organization of the Church of Jesus Christ of Latter-day Saints is the same as that of the primitive Church. This statement is proved by comparison with the original Church as shown through a study of the writings of the New Testament and by those who lived at the time of Christ or shortly after that time. The statement is further proved by modern revelation as contained in the Doctrine and Covenants.

Many Church leaders have written concerning the present organization. The few references listed herein are intended to be guides only. Conference talks by the General Authorities, Sunday School manuals, priesthood manuals, many books by Church leaders, the *Church Section of the Deseret News*, and the many manuals and magazines of the auxiliaries of the Church contain descriptions of this organization.

It is suggested that the teacher select from the references available those materials that will best meet the needs of the particular grouping and age level to be taught.

The following outline is suggested as a procedure to describe present Church organization.

A. The General Authorities of the Church are organized into definite quorums and groups.

1. The First Presidency.

- Who they are.
- How they are appointed.
- Their duties.

2. The Quorum of Twelve Apostles.

- Who they are.
- How they are appointed.
- Their duties.

3. The First Council of Seventy.

- Who they are.
- How they are appointed.
- Their duties.

4. The Presiding Bishopric.

- Who they are.
- How they are appointed.
- Their duties.

5. The Presiding Patriarch to the Church.

- Who he is.
- How he is appointed.
- His duties.
- Succession in office.

B. The Melchizedek Priesthood.

1. High Priests.

- Who are ordained.
 - Duties.
- (Concluded on page 377.)

USE APPROPRIATE PICTURES

By Margaret Ipson



AN OLD Chinese adage says, "One picture is worth a thousand words." Another oft quoted phrase is, "Seeing is believing." Plato said that it is impossible for a child to get the full beauty of truth in the abstract. It must be brought to him through the arts, through poems, through songs, through pictures. These statements point out good reasons for the use of pictures in the classroom. It is a known fact that we remember what we see more than what we hear. Pictures are invaluable in helping us, as teachers, to plant ideas in the minds and hearts of those we teach.

Adam S. Bennion has said, "... pictures can be a vital factor in teaching. The appeal to the eye is so dynamic we remember things which we have seen. Effective teaching takes into consideration both what we see and what we hear and what we imagine.

"Anyone who sees the beauties of nature—blue skies, green meadows or the strip of golden sunset across the horizon—can not be unaware of the fact that the Lord intended us to see pictures."

Uses of Pictures

There are many uses of pictures in the classroom. We will mention only three.

1. *Pictures may be used to create a desired atmosphere in the classroom.* A few well selected pictures hanging in the classroom can make lasting impressions on the children. Not more than two or three pictures should be used at a time.

Lorna C. Alder, a member of the General Board, reported an interesting incident concerning the value of pictures in a classroom. She said, "In a recent Sunday School convention a member of the stake presidency made this statement: 'I know that we had stories, but I can not remember what they were. How-

ever, I can close my eyes now and see four pictures that were on the walls of my first two Sunday School classrooms.' He then told what the pictures were and how they had impressed him."



Jesus in the Carpenter Shop

2. *Pictures may be used to motivate a lesson or to create interest.* The picture, "Gethsemane," No. 481, Colored Packet, to accompany *Living Our Religion, Part II*, would very naturally motivate a lesson about prayer. As the class members look upon the picture and a beautiful verse from the scriptures or a lovely poem is read by the teacher, a feeling of spirituality and inspiration is created within them, and a desire to learn more about Jesus, and prayer is motivated.

Displaying a picture of a boy romping with a dog will immediately catch the interest of a group of boys and girls. It is then that the teacher, through carefully guided discussion, can bring home the point she is desirous of making.

3. *Pictures may be used to teach a specific fact.* Picture No. 501, "Jesus in the Carpenter Shop," Colored Picture Packet to accompany *Living*

Our Religion, Part II, will help the children to know that "Jesus once was a little child" more readily than any song or poem or story. The picture, "Jesus Baptized," No. 69, Colored Picture Packet to accompany *Living Our Religion, Part II* shows beyond a doubt that Jesus "went down into the water" just as we do when we are baptized. Picture No. D8131, "Joseph Smith's First Prayer," Colored Photograph Packet to accompany *Living Our Religion, Part II*, helps us to feel the beauty of that sacred moment when "bees were humming, sweet birds singing."

Selection of Pictures

Great care should be exercised in the selection of pictures. If the pictures are to motivate the lesson, teach a specific fact, or create an appropriate atmosphere in the classroom, the teacher must be thoroughly acquainted with the lesson material so that the pictures selected will "fill the bill." Pictures used for any of these or other reasons should fit the teacher's purpose or lesson objective.

Too many pictures should not be used in one lesson. They should be selected carefully to further the aim of the lesson. The pictures used should become part of the lesson fabric—something to enhance this bit of gospel learning and make it a vital experience in the lives of boys and girls.

For they will seize upon the tiny spark

That is your soul, and lift you from the dark.

And he who finds a light into his way,

Will never fear the night, or dread the day.

—Christine Grant Curless.

PICTURES FOR EVERY CLASS

THE beauty of the Christmas story has been marred by the commercialism that turns the idea of peace on earth, good will toward men into a money-making proposition. Unfortunately the only bells many of us hear at the happy Yuletide season are the harsh bells of the cash register. Even our Christmas cards, which once helped to increase the spirit of Christmas, now too often portray a pair of dogs and a flippant sentiment in place of the manger scene, the camels and the star, or a quotation from the New Testament.

To offset the effects of such non-Christian ideas—if not downright anti-Christian propaganda—let us show our pupils these beautiful reprints of great paintings.

The two pictures in this month's issue of *The Instructor* lend themselves well to the Christmas story, or to any study of the early phases of Jesus' life and work.

The Wise Men

Among the greatest stories of all times is that of the visit of the wise men to worship the new-born King. They arrived in Bethlehem some time after the visit of the shepherds. They had come out of the East, across the desert. The star still shone above the home of the Child Jesus.

The shepherds represent the poor, the common people. The wise men represent the learned, the rich, and

the powerful of the earth. But shepherds and wise men alike served as witnesses to the whole earth that Jesus was, as the angel declared, the Savior, Christ the Lord.

In our picture, note the doorway framed against the dark night. This part of the picture is contrasted with the glowing panel behind the Baby Jesus and His mother. Note, too, the look of adoration on the faces of the men. There is in their minds no shadow of doubt. They have come far, but they have found the object of their search. The incense burner, the treasure chest, the rich robes, the servant at the door—all these indicate that these are men of wealth and power; yet they worship the Child humbly, as did the shepherds.

The artist, H. Hoffman, has portrayed a child that already shows the attributes of divinity. Mary, the mother, is humble, but dignified—the type of woman whom prophets had long declared should some day become the mother of the Son of God.

Joseph is filled with concern for the welfare of his family. His anxiety is shown by his earnest look and his clasped hands; yet he stands humbly aside that the visitors may worship the Child they have come so far to see. (*Matthew 2:1-11.*)

Jesus Chooses His Disciples

Among the most appealing of the statements made by Jesus are the

words: "Come unto me." In this printing the artist, O. Stemler, illustrates the dramatic selection of the disciples Peter, Andrew, James, and John.

"And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers.

"And he saith unto them, Follow me, and I will make you fishers of men.

"And they straightway left their nets, and followed him.

"And going on from thence, he saw two other brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and he called them.

"And they immediately left the ship and their father, and followed him." (*Matthew 4:18-22.*)

It was said of Jesus that he spoke "as one having authority." In this instance the fishermen busily mending their nets lifted their eyes and looked earnestly at this man who called them. The artist has given us a classic portrayal of character. It is worthy of much study.

The picture may be used in any lesson that deals with the life of Christ or with our own studies of human nature.

—Kenneth S. Bennion.

A CHRISTMAS WISH

I WISH I had a little shop
With things to give away;
I'd see that all the little folks
Had a happy Christmas day.

I'd place within their little arms
The toys they love to keep—

Long trains and ships and Teddy
Bears,
And dolls that fall asleep.

Oh, if I had this little shop,
All children would be fed
With golden fruit and candy sticks,
With bowls of milk and bread.

—Margaret Bradt Southmayd,
Vesta, Minn.

WISHING

IF wishing could make dreams come true,
And confidence in man increase,
The people of this land would say:
"The thing we wish for most, is
Peace."

—Dora Toone Brough,
Tremonton, Utah.



Printed in U. S. A.

No. 412. THE WISE MEN
Matthew 2:1-11



Printed in U.

No. 416. JESUS CHOOSES THE DISCIPLES

Matthew 4:18-22

THE WISE MEN FOLLOW THE STAR

A Story for Children

By Marie Fox Felt

HAVE you ever noticed on a clear night how bright and beautiful the stars are? For thousands of years people have loved them and have felt nearer to our Heavenly Father as they gazed upward at them in the heavens.

Long ago, in a land far away, lived three wise men. They, too, loved the stars. While most people were asleep these men studied them. The more they studied the stars the more they thought of our Heavenly Father and of this great and wonderful world that He has made for the people.

One day they read in a book that God would some day send His Son Jesus to the world and at that time a new star would appear in the sky. For a long, long time they waited and watched for this new star. Then one night they saw it in the sky, more beautiful and brighter than any of the others. As soon as they saw it, they knew that God had kept His promise and that Jesus Christ, Heavenly Father's own son had been born.

Immediately they prepared for their journey. They wanted to see this wonderful new baby. Each man made his best camel ready for the long trip. While each man was getting ready he was wondering in his own mind what he could take the precious new baby for a present. One thought of gold; it was the very best thing that he had. The baby's mother could then buy what was needed, he thought. The second wise man decided to take frankincense, a very precious perfume. The third wise man took a box of sweet-smelling spice called myrrh. This last was a present that people always gave to kings. Each had the very choicest gift that he could think of.

As soon as they were fully packed they started out. They soon passed all the houses; then there was nothing to see but sand and sky. The

camels' feet moved swiftly in the sand.

When it began to grow dark the stars peeped out in the sky. The wise men saw the bright new star,

and in their hearts they were glad. They knew that if they followed it, they soon would see Heavenly Father's son.

(Concluded on following page.)

Christmas Night

Reverently

1. Once with-in a low-ly sta-ble, Where the sheep and ox-en lay, A
2. God sent us this lov-ing ba-by From his home in heav'n a-bove,

lov-ing moth-er laid her ba-by, In a man-ger fill'd with hay.
He came down to show all peo-ple, How to help and how to love.

Ma-ry was the Moth-er there, And the Christ that ba-by fair.
This is why the an-gels bright, Sang for joy that Christ-mas night.

From "Song Stories" by Patty Hill: Publishers Clayton F. Summy Co., Chicago, Illinois.

THE WISE MEN FOLLOW THE STAR

(Concluded from preceding page.)

Night after night they followed the wonderful star. They traveled fast in the cool, night air. When the sun was hot on the sand, they rested. After many days and nights they left the sand behind them and saw the houses and trees of a large city. They soon drove their camels through the gates of the city.

The people at the gate looked at the strange men from the East, at their rich dresses and at their camels. The wise men stopped their camels and said, "Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him." The people shook their heads, because they did not know.

The wise men went on and said

to other people, "Where is he that is born King of the Jews?" Each time the people would shake their heads because they did not know.

The word went to King Herod that three men from the East were looking for the new king who was born. Herod was very troubled. He called many learned men to him and asked them where the Christ should be born. "And they said unto him, In Bethlehem of Judaea: for thus it is written by the prophet. . . ."

Then King Herod invited the wise men to his palace and asked them about the star that they had seen. He asked them what time it had appeared. As soon as he had learned these things he said, "Go

and search diligently for the young child; and when ye have found him, bring me word again, that I may come and worship him also.

"When they saw the star, they rejoiced with exceeding great joy.

"And when they were come into the house, they saw the young child with Mary, his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold and frankincense and myrrh.

"And being warned of God in a dream that they should not return to Herod, they departed into their own country another way."

Text: Matthew 2:1-12.

Standard Publishing Company Picture No. 412.

FAITH IN CHRIST, THE WORLD'S GREATEST NEED

(Concluded from page 354.)

that He is in very deed the Savior of mankind.

When He came as a lowly babe there was no room in the inn. Today, every heart and every home should bid Him welcome. If such were true, selfishness, jealousy, enmity, and all things which bring unhappiness would be replaced by kindness, willing service, and good will. As we do away with strife and suspicion for a day, so let us do away with them continually. Christ came to give us peace and life eternal. Let us accept His gift with gratitude and show our thankfulness by following the pathway that leads to peace.

The responsibility of establishing peace in the world rests not alone upon a union of nations; it rests upon every individual, upon every home, upon every hamlet and city.

The source of happiness is within one's soul; so springs faith in Jesus Christ as our Lord and Savior.

First, then, let each individual admit into his own heart the true spirit of Christmas. Then let it radiate throughout his home. A thousand such homes would make a truly Christian city, and a thousand such cities, a truly Christian nation.

Let us strive to make real the dream that Christian nations will some day unite not for war but for the establishing of the Kingdom of God.

The old world is enveloped in the darkness of bigotry, intolerance, disbelief in God, and suspicion of fellow men, resulting in ill will and discord. For four thousand years and more, the human race has groped in this darkness vainly seeking a light that would dispel it.

Blindly have they brought upon themselves the evils of antagonism, the misery of contention, the bitterness of strife, and the horrors of war.

As absolute as the certainty that you have in your hearts that tonight will be followed by dawn tomorrow morning, so is my assurance that Jesus Christ is the Savior of mankind, the Light that will dispel the darkness of the world, through the Gospel restored by direct revelation to the Prophet Joseph Smith.

"O Living Christ who still
Dost all our burdens share,
Come now and dwell within the
hearts
Of all men everywhere."

For this I earnestly pray in His name whose birth the Christian world commemorates.

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A MAN CALLED PETER

Book Review

By Milton Bennion

A *Man Called Peter, The Story of Peter Marshall*, by Catherine Marshall, McGraw Hill Book Company, 354 pages, \$3.50.

This is the luminous personal story of a man whose whole life was dedicated to God and his fellow man—written by his wife, who edited that extraordinary best seller, *‘Mr. Jones, Meet the Master.’* Included are a number of his prayers and sermons never before published.” (The publisher’s announcement.)

As a youth Peter was ambitious to devote his life to missionary work among the yellow or other colored non-Christian races. He applied for an assignment to China, but was rejected by the London Missionary Society because he had not had college or theological seminary training.

Peter engaged in hard manual labor as a means of self-support while he studied for the ministry; but the customary long hours and low wages then paid in Scotland greatly retarded progress toward his goal. Peter’s life purpose, however, was fixed:

“I have determined,” he said, “to give my life to God for Him to use me wherever He wants me.” (page 16.)

He was persuaded to migrate to America. He was assured that he would find plenty of sinners, white, red, and black, there in need of conversion to Christ.

After more years of hard labor, in association with both union and non-union workers, this experience was accepted as a substitute for formal scholastic training. On this basis he was admitted to a theological seminary in a southern state. There he joined his Scotch friends, qualified for a ministerial license, and began preaching to rural congregations.

His great faith, sincerity and enthusiasm for the Christ-like way of

life led to rapid promotions to the centers of population.

His sermons were characterized by taking an incident from scripture, or from current everyday life, and so clothing it with imagery and appeal to the feelings as to lead to conversion and loyalty to Christ, manifest in service to him. He often resorted to parables of his own creation.

His superior mental and physical endowments, common sense, originality, Scotch accent and sense of humor at once gained the interest of his congregations. He attracted many young people never before interested in going to church; also, others possessed of high ideals and interested in overcoming evil with good in community life. Among these was a college senior, twelve years his junior. She became his devoted wife, mother of his son, Peter John, and constructive critic and sympathizer in all phases of his ministry.

His fate led to insistent calls from trustees of the famous church on New York Avenue, Washington, D. C., where Lincoln often worshipped.

One day a member of his congregation said to him, “I’m going to have to work with my next-door neighbor. She is not a Peter Marshall fan.”

Peter’s response was that his business was “to recruit ‘fans’ for the Lord—not for Peter Marshall.” (page 42.) In other words: “Let the congregation remember that they should come to church to worship God—not to hear a weak, unskilled mortal man orate. This is a house of prayer in which we are privileged to keep our trust with the Chief.” (page 41.)

Peter’s sermons and prayers were often rare combinations of wisdom, humor, and worth-while religion. Both before and after he became chaplain of the Senate they were combinations of humor, wit, and

political wisdom. Many senators soon learned that it was worth while to be in their seats promptly at twelve noon to hear the prayer, even though they returned to their offices and committees immediately afterwards. On one occasion Peter listened to prolonged discussions about anticipated troubles that might never have occurred, thus wasting much time and energy. The next day Peter offered the following prayer:

“Help us to do our very best this day and be content with today’s troubles, so that we shall not borrow the troubles of tomorrow. Save us from the sin of worrying, lest stomach ulcers be the badge of our lack of faith. Amen.

“He was speaking from experience.” (page 156.)

His prayer at the inauguration of President Truman and opening of the Senate on January 20, 1949 follows:

“God of our fathers in whom we trust and by whose guidance and grace this nation was born, bless the Senators of these United States at this important time in history and give them all things needful to the faithful discharge of their responsibilities.

“We pray especially today for our President, and also for him who will preside over this chamber.

“Give to them good health for the physical strains of their office, good judgment for the decisions they must make, wisdom beyond their own, and clear understanding for the problems of their difficult hour.

“We thank Thee for their humble reliance upon Thee. May they go often to the throne of grace as we commend them both to Thy loving care and Thy guiding hand.

“Through Jesus Christ our Lord. Amen.” (page 2.)

Four days later Peter passed suddenly to answer the call of the Master for service in another world.

GOOD MORNING, SUPERINTENDENT!

Superintendents

By Superintendent Lynn S. Richards

HERE is a story told about state senators: It is said that each morning when they arise to go to the bathroom for their morning shave, they look in the mirror and say, "Good morning, Governor!"

Senators are not the only ambitious men in the world. I knew a Sunday School superintendent who was constantly after his bishop to secure approval of his teacher training program for the ward. He knew that "teaching is the thing."

On one occasion he was talking with his counselors and the bishop in the bishop's office during the Sunday School class period when he heard a thundering noise upstairs. He was somewhat embarrassed and asked to be excused. Just a short visit to the class above indicated that the teacher had lost the interest of the pupils for the lesson.

He found the answer. He said he would discover if every teacher in his Sunday School were holding the interest of their students. He did, and it was not difficult.

The plan went something like this: The superintendency concluded they were spending all the class time in

discussions at the bishop's office or in the hall and were not visiting the classes. So they divided the classes three ways; each took a third. Then they proceeded to see what was going on in each classroom.



When you are ready to leave for your Sunday School can you say with satisfaction "Good morning, superintendent!"?

The result was constructive. Some teachers were pointing their material

above the pupils' heads; however, if that same material were given to an older class the students would point with pride to their teacher.

The superintendency rearranged the teachers, putting some with younger classes and moving other teachers to the older students. One was taken out of teaching and assigned secretarial and enlistment work, and two were put into teacher training for prospective teachers.

A strong faculty meeting was organized and regularly held. This supplemented the teachers' preparation and added ideas and enrichment materials for the teachers.

The portraits of successful men are not all in frames. This superintendent knew his teachers had only forty-five minutes a week to teach the Gospel message. Therefore, the lesson interpretations were vital, if testimonies were to be built. He had every teacher enjoying the respect of his pupils.

When he walked into the bathroom each morning for his shave and looked into the mirror, he could smile with satisfaction and say, "Good morning, superintendent!"

CHOICE BITS

The best things are nearest; light in your eyes, flowers at your feet, duties at your hand. Do not grasp at the stars, but do life's common duties as they come.

The clever fellow does not always win. The pluggier, aiming for a definite goal, often passes him in the race, says G. G. Barnard.

A person can rather accurately be measured by the size of the thing that makes him angry.

Once wrote Francis Quarles: "If any speak ill of thee, flee home to thine own conscience. If thou be guilty, it is fair correction; if not guilty, it is fair instruction."

Rocheffaucauld: "Fine eloquence consists in saying all that should be, not all that could be said."

Walter Scott: "The path of conversation does not consist in exhibiting your own superior knowledge on matters of small importance, but enlarging, improving, and correcting information you possess, by the authority of others."

Streams of oratory do not always come from oceans of thought.

—Charley Grant, Pastor.

To have integrity the individual cannot merely be a weathervane turning briskly with every doctrinal wind that blows. He must possess key loyalties and key convictions which can serve as a basis of judgment and a standard of action.

—J W. Studebaker, Scholastic Teacher.

SEATTLE STAKE'S IMPROVED PROGRAM

Teacher Training

Reported by Linda S. Fletcher, Seattle Stake Sunday School Board

WE are having increased success in our teacher training activities in the Seattle Stake. This year we expect to have ward training classes in most of our Sunday Schools, and we will use the cadet plan in those of the twenty-one schools which are too small to conduct the regular work.

At the present time we are inaugurating a plan to make further use of the superior "know-how" of our training teachers in order that we may improve the regular teaching in our schools. Our training teachers work under the direction of the assistant superintendents in

charge of departments, with the specific assignment of supervisors of teachers in their respective Sunday Schools.

Quite frequently in our twenty-minute period for general instruction in Union Meetings, we have our training teachers and their groups demonstrate some principle, method, or other technique of teaching which will be of value to our Sunday School workers. In addition in our department in Union Meetings, we emphasize the success through participation idea by assigning various of our training corps to come prepared to demonstrate some specific aid in the

teaching of forthcoming lessons. We are thus making each bi-monthly Union Meeting the place where enthusiastic teachers come to help each other, as suggested in *The Sunday School Handbook*.

In addition, we feel that the interesting and instructive programs we present in connection with the graduation of our trainees contribute greatly to the success of our work since they enable us to impress the ward members with the importance of teacher training and make the graduates feel that appropriate recognition is being given to their efforts and the work they have done.

EMPHASIZE "DOING" IN TEACHING

OUR Lord Jesus Christ has said: "If any man will *do* his will, he shall know of the doctrine, whether it be of God or whether I speak of myself." (*John 7:17*.)

How very important it is then that the teachers of his children, who have as their general objective this knowing of the doctrine, emphasize the *doing* of God's will as they teach in the organizations of his Church!

A study of the scriptures will certainly show that the great Master Teacher did this as he taught. He continually bade his disciples to *do*. "Come follow me," was an emphatic injunction to pattern their lives after the example of him who went about "*doing good*."

Other scriptural admonitions present this principle just as positively: "These twelve Jesus sent forth and commanded them . . . And as ye go, *preach . . . Heal the sick, cleanse the lepers, raise the dead, cast out devils: . . .*" (*Matthew 10:5, 7, 8*); "*Be ye therefore perfect . . .*" (*Matthew 5:48*); "*. . . Feed my lambs,*" (*John 21:15*); "*. . . go thou and*

preach the kingdom of God." (*Luke 9:60*)."

These are all examples of our Lord's call to action and have their basis in the statement found in *John 5:19*. ". . . The Son can do nothing of himself, but what he seeth the Father do: for what things soever he *doeth*, these also *doeth* the Son likewise." We might continue to multiply examples of the commands to *do*, since the inspiration to righteous activity was the principal objective of his teaching just as it should be of ours.

It is important, therefore, that we have a clear understanding of just how to emphasize activity in our teaching. Let us examine some of our lesson material in order to determine the correct way of using it for the achievement of this purpose.

As an example: "Am I my brother's keeper?" is a lesson in the Second Intermediate Department Manual and should not merely teach the story of Cain and Abel, but also should be employed to motivate the boys and girls to *do* something about

their responsibilities to others. These children could contact inactive members who should be attending their class, could do some kind deeds to widows or older people in their ward, send a "Care" package to those in need etc.

Many other such assignments will suggest themselves to teachers if they will only strive to be "guides into unborn tomorrows," as they teach people to be better Latter-day Saints.

A high percentage of our teachers, instead of being such guides, are content to be "merchants of dead yesterdays."

It is imperative that every motivation possible be used to move them to change the emphasis of their teaching that they may become "true under-shepherds."

Thus as followers of the Master Teacher, their teaching will truly inspire their students to become better Latter-day Saints.

Linda S. Fletcher,
Teacher Training Adviser,
Seattle Stake Sunday School
Board.

HYMN OF THE MONTH

Music

For the Month of February

FEBRUARY, 1953. "The Glorious Gospel Light Has Shone," *Hymns, Church of Jesus Christ of Latter-day Saints*, No. 45.

FOR CHORISTERS: This hymn proclaims the restoration of the Gospel, with special emphasis directed to genealogy. It might be wise to practice a preparatory beat along with the quick pickup found at the beginning of the hymn. Attention should be directed to the change from a two-beat pattern to a three-beat pattern found in the third brace. The conductor's beat pattern should

have strength and dignity throughout the selection. Remember a half note gets a beat.

One of our early pioneer writers, Brother Joel H. Johnson, selected church doctrine for this text. Years later, when committee members were searching for materials based on our own doctrine that might be used in our hymnal, this lyric was chosen.

The musical setting for this selection was written by Brother Leroy J. Robertson, who is known internationally for his works in composition. The greater part of Brother

Robertson's teaching career has been spent at the Brigham Young University and the University of Utah, where he has served as head of the music departments.

Of greatest interest to our church membership is the announcement of his oratorio based on the Book of Mormon. It is scheduled for performance during the month of February, 1953.

—Vernon J. LeeMaster.

Sacrament Music and Gem

For the Month of February

Lento ALEXANDER SCHREINER

SACRAMENT GEM

In memory of the broken flesh,
We eat the broken bread,
And witness with the cup, afresh
Our faith in Christ, our Head.

FOR ORGANISTS: The tempo indication "with dignity" is backed up by the metronome marking for 52 half notes per minute. This fairly slow beat, two per measure, is not too easy to maintain in perfect steadiness. We recommend that you keep your mind on keeping the beats very steady, for in this very detail you will find the means of expressing a beautiful dignity. A steadfast rhythm usually gives the feeling of strength and grandeur, while a rubato or wandering rhythm more often expresses a gentle or light, or even a light-hearted character.

Play the final tenor C with the right hand.

The Organ Crescendo Pedal

There is a difference between the crescendo pedal and the swell pedal on the organ. The action of the swell pedal is to open up the enclosed organ. The swell pedal is the one to be used most of the time. On the other hand, the crescendo pedal adds stops of 8-foot pitch, as well as of 4-foot and 16-foot pitch, and should be used but rarely. When a stop of 16-foot pitch is drawn in the manuals, then the right hand should play one octave higher, otherwise a dark, growling tone color results. On reed organs, the left knee swell corresponds to the crescendo pedal, and the right knee swell opens the organ to let out the sound.

—Alexander Schreiner.

SPIRITUALIZE YOUR LESSONS!

Ward Faculty

By Wendell J. Ashton.



THE year 1833 was an important one in the history of the Church. The First Presidency of the restored Church was organized then. The cornerstones of the first temple of the Church in this dispensation were laid. The revelation known as the Word of Wisdom was received by the Prophet Joseph Smith. And just before the eventful year expired, the Lord instructed his Prophet to organize a school for the brethren of the Church. It became known as the School of the Prophets.



They learned in an atmosphere of study and faith.

The elders of the Church were to meet for instruction before going out into the world as missionaries. They were to seek learning "even by study and also by faith." The instructions further added that the school attenders should "do this by prayer and thanksgiving. . . ."

Here was to be a school where there would be learning in an atmosphere of study and faith.

And there lies a lesson for the Latter-day Saint Sunday School teacher: to make of her class period a spiritual as well as an instructional experience.

How can the teacher better spiritualize her lessons? May we suggest six spheres in which efforts might be made?

First—through lesson preparation. The Sunday School teacher will add spirituality to her lessons if her preparation is prayerful. One eminent educator once explained that he worked as though everything depended on himself, and prayed as if everything depended upon the Lord. When Joseph F. Smith was called at the age of fifteen to fulfil a mission for the Church to Hawaii, he was promised by Parley P. Pratt that he would obtain the Hawaiian language by "the gift of God as well as by study."

The wise teacher will realize that inspiration of the Lord and study make a powerful team in preparation. She will prepare prayerfully.

Second—through the classroom itself. Pictures on classroom walls will tone up the spirituality. A picture like Sallman's Jesus will add inspiration. Or a picture or two related to the course of study will help add atmosphere.

But emphasis should be on spirituality. Lorna C. Adler of the General Board tells about a woman who could not remember any of her Sunday School lessons she received as a tot. But she did remember a picture that was on the classroom wall. It portrayed the Prophet Joseph Smith in the uniform of the Nauvoo Legion, waving a sword. Certainly a picture of the Prophet would be appropriate in any classroom. However, a portrait would be much better than a military picture, particularly in a classroom where small children learn.

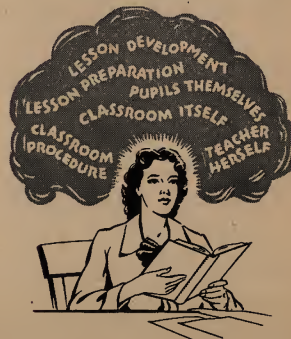
Cleanliness of windows, walls, drapes, and floors will help a room. A teacher will add spirituality to her class by checking the room immediately before Sunday School, to make sure that chairs, blackboard, and other furnishings are in their proper places.

Third—through classroom procedure. Orderly movement to and from the classroom will help the

spirituality. If it is a large class, you may have a greeter or two. Classroom procedure will be organized to take care of business matters at the beginning, and to have an orderly taking of the roll. Passing of the roll through the class while the teacher is giving the lesson is usually distracting. Give your classroom procedure dignity. It invites spirituality.

Fourth—through the development of the lesson. Every lesson should have a Latter-day Saint ring. The teacher can so help her lessons by keeping her preparation close to the Standard Works of the Church, and by relying upon recognized Church source books, such as James E. Talmage's *Jesus The Christ* and *Articles of Faith*. In using teaching aids, care should be taken to select those that will build faith. For example, pictures of angels with wings should be avoided. The positive should be stressed, and a teaching aid should not be used simply because it will attract attention. It should contribute to the lesson objective.

(Concluded on page 380.)



Six spheres of improvement



TAKE MORE TRIPS WITH MAPS

Librarians

By Dr. H. Bowman Hawkes

THE Master Teacher was indeed duly concerned about the role of teaching among his disciples or He would not have admonished Peter so emphatically to, "Feed my sheep."

It behooves us all as teachers to take advantage of every proper and proven tool and technique that will enable us to more effectively bring the message of the Sunday School lesson closer to the hearts of our students. It is only when we have aroused a sincere interest in a lesson that the principles and concepts presented therein become an integral part of the student's personality and a motivating force in their thinking and actions. There may be only one way to the Kingdom of God, but, as teachers let us remember, that there are many ways to the human heart. Let it be music, poetry, discussions, pictures, charts, and, if you will, *Maps*.

The map is a tool that will enable the teacher to present to the student in a telling manner certain aspects of the lesson that no other device can possibly achieve. In Old and New Testament and Church History, there are frequent occasions to consider cities, countries, rivers, lakes, seas, deserts, mountains, plains, routes, areas, directions, and many other similar elements. There is no tool that will illustrate the locations and patterns of such features so clearly and simply, and at the same time, so effectively as a map.

DR. H. BOWMAN HAWKES

DR. H. BOWMAN HAWKES is Professor and Head of the Department of Geography at the University of Utah. He received his elementary, secondary, and undergraduate training in the schools of Utah and took his A.B. degree from the B.Y.U. In 1934 he accepted a call as missionary to the German-Austrian Mission and served as superintendent of the Sunday Schools of that mission during his last two years. His graduate work was carried on at Ohio State University where he graduated with an M.A. and Ph.D. in geography in 1947.

At this point it may be well to note that the need for maps in adult classes is as great as in the intermediate and lower grades. The maturity of the adult classes will enable them to conceive of and appreciate the symbolism that a map must of necessity present. A child, for example, that is accustomed to a map of Palestine identifying the area in a pink color, may be at a loss when he sees a map that uses a green symbol. Any map program in your Sunday School that is geared entirely to children is depriving the adult group of a device that they would appreciate and benefit from.

DON'T think the Bible is dry inside because it is dusty on the outside.

Maps will vary as to quality and appropriateness. The teacher, or at least someone in charge of purchasing the maps for the ward or branch, should refrain from buying maps "blindly." Buy with a purpose and buy critically. If a map is cluttered up with too many details it will fail. For example, a map that intends to chart all the travels of the Children of Israel and the journeys of Paul at one showing is going to confuse more than enlighten. When you purchase a map, select one that is sufficiently large, with clear-cut letters, and symbols that can be identified from all parts of the room. Avoid using gaudy maps, since they will detract from the general tone of the lesson.

Furthermore, maps are designed for various purposes. You cannot show successfully the travels of the Mormon Battalion on a small, world map and neither can you sketch Paul's journeys on a map designed to show the plan of the Holy City. Generally, maps are found in the appendix to most Bibles, if you look for them. But such maps, although

serving a good end for individual study, are not for classroom use.

To use a small Bible map in the average classroom and hold it up occasionally for the group to see, may be better than nothing, but less effective than most teachers realize. Ask the poor student in the back row his impressions of the small map and the futility soon becomes evident.

Before you use a map in class, study it to see what it will or will not accomplish. There are always problems of distance and area that confront the map-user and may lead to misconceptions, if not properly handled. You may, for example, be concerned with the route from Mount Nebo on one side of the Jordan Valley to the Promised Land on the other side. Use familiar local distances for comparative purpose to make the story more meaningful and real. These distances were very real to the prophets of old and we should strive to convey to the student an awareness of the reality of such migrations and distances involved.

Area is equally as baffling as distance, if not properly handled. Should a child look at the Sea of Galilee on a map of Palestine he sees a body of water of considerable magnitude but on a map showing the travels of the Children of Israel the sea may be lost entirely. The teacher can aid the student very easily by a brief explanation of scale and a comparison with some known phenomena. If you live, for example, in northern Utah or southern Idaho, you might show that the Sea of Galilee is about the same area as Bear Lake.

It is important to know and to be very much aware of the fact that the Sea of Galilee is a real bit of water with definite width and breadth and not merely a name that somehow is associated with the life of the Savior. Peter and the disci-

ples were real personalities that fished the water of Galilee—an actual sea that is still as blue as the day when the Savior called the fisherman to follow Him.

The map will aid in tying the events, places, and personalities to a real earth and thereby bring the associated concepts closer to the hearts of the students. Therein we can justify the map! I promise you satisfaction and success if you will but venture into this field of visual education.

Wouldst thou view the wide blue sea
Or mountains high and valleys deep?
With maps at hand you need not sail,
But see the world in one wide sweep.

Wouldst thou know where Nazareth lies,
Where Mediterranean waters spread?
Wouldst thou see where Saint Paul walked,
Where Pharaohs reigned, where Stephen bled?

Wouldst thou go where pioneer trails
Cut deep the sods of Great Plains flats?
Wouldst thou climb the Hill Cumorah
Or o'er the sea with Elder Pratt?
On maps of various shades and hues



A topographical map will give a good understanding of the terrain. To test the effectiveness of the map that you wish to use for your class, see how it looks to you when you are seated in the back of the room. (Check this before the class starts.)

You travel far through time and space.

While on this far-flung trip you go
You yet abide the selfsame place.

SUGGESTED LESSON FOR STAKE CONFERENCE SUNDAY

(Concluded from page 366.)

2. Seventies.
 - a. Who are ordained.
 - b. Duties.
3. Elders.
 - a. Who are ordained.
 - b. Duties.
- C. Aaronic Priesthood.
 1. Priests.
 - a. Who are ordained.
 - b. Duties.
 2. Teachers.
 - a. Who are ordained.
 - b. Duties.
 3. Deacons.
 - a. Who are ordained.
 - b. Duties.

References:

Articles of Faith, by James E. Talmage, pp. 204-216.
Priesthood and Church Govern-

ment, by John A. Widtsoe, pp. 108-178.
Doctrine and Covenants, Sections 68, 107, 121.

V. Suggested Teaching Aids:

- A. Pictures of the General Authorities of the Church. If group pictures are not available the teacher is referred to the *Deseret News*, *The Instructor*, *The Improvement Era*, etc. These publications repeatedly print pictures of the Church leaders.
- B. Charts of Church organization. *Priesthood and Church Government* by John A. Widtsoe, p. 186.

It is assumed that the outline above includes more material than

can be used in one Sunday School lesson. Inasmuch as this lesson may be used with a variety of groups and age levels it is impractical to attempt to prepare a specific lesson that will meet the needs of all situations in detail. The teacher using this outline should select for emphasis those parts that will serve the purpose best. However, it is hoped that the objective, as stated, will be stressed and that the detailed procedure used to present the subject matter selected will develop this objective. The teacher should adapt the lesson to the age-group taught.

—By Dr. William P. Miller.

DO today what is to be done, for there will be other things for tomorrow.



Donna Rae Woolf, Junior Sunday School Co-ordinator of the Stadium Village Ward, takes her calling as a sacred trust.

BEING A TEACHER

Junior Sunday School

By Margaret Ipson

The Sunday School Secretary Helps

The Sunday School Secretary through the rolls she keeps can give us valuable help. The Sunday School records can tell us which members of the Sunday School should be in the class we teach. Having the names and addresses of all the children is a good beginning for enlisting their attendance at Sunday School. The Sunday School records help us to know what principles of the Gospel the pupils have studied. This will help the teacher to see how the lesson she is teaching fits, into the complete pattern of Gospel learning.

During union meeting and faculty meeting concrete illustrations and specific helps will be given by the stake advisor which can be priceless to the teacher.

The Sunday School Librarian Helps

Jesus of Nazareth was the master teacher. Reflect upon his teachings. What made them so effective? "He illustrated his points with concrete objects. He held up a coin to show the relationship between church and state. He pointed to the lilies in the field to illustrate faith, and referred to the howling wind to clarify a point with Nicodemus. He wrote his feelings in the sand, before the scholars and the woman who had sinned. A fig tree, sheep in the field, water in the well, and a sower planting crops are among the commonplace objects he used to portray his truths."

Today we term such illustrative objects visual aids, part of the teaching tools of the effective teacher. The Sunday School librarian is always ready to help the teacher find these materials for enriching her Sunday School lesson. As Sunday School teachers we realize that learning involves all the senses. There is no one way to learn. The librarian can help teachers appeal to all the senses in her teaching by aiding her in the selection and use of enrichment materials.

The Co-ordinator Helps

Probably no one is more vitally interested in the success of the teacher than the co-ordinator. It is her careful planning that does much to clear the way so the teacher can do her best teaching. The help the co-ordinator can give in class organization and control are invaluable aids to teaching.

*From "Exhibit Guide Book," published by The Deseret Sunday School Union Board.

BEING a teacher is a sacred calling, a trust of the Lord himself under the divine direction, "Feed my sheep." Teaching becomes all the more important when we realize the effects of our teaching are not for this life alone, but will be carried into the great eternity. We read in the Doctrine and Covenants, section 130, verse 18.

"Whatever principle of intelligence we attain unto in this life, it will rise with us in the resurrection."

First and foremost one must believe what he teaches, then he must live it. These are the two most important prerequisites for effective teaching. The poem "Be True" by Horatius Bonar expresses this same thought.

BE TRUE

Thou must be true thyself,
If thou the truth would teach;
Thy soul must overflow, if thou
Another soul would reach.
It needs the overflow of heart
To give the lips full speech.

Think truly, and thy thoughts
Shall the world's famine feed;
Speak truly, and each word of thine
Shall be a fruitful seed;
Live truly, and thy life shall be
A great and noble creed.

In attempting the arduous task of teaching the Gospel to the boys and girls of the Church, we often ask, "Where can I get help?" The Sunday School organization offers many avenues of help to the teacher.

I CONSIDER a human soul without education like marble in a quarry, which shows none of its inherent beauties until the skill of the polisher sketches out the colors, makes the surface shine, and discovers every ornamental cloud, spot, and vein that runs through the body of it.

—Joseph Addison, English essayist.

The Stake Board Advisor Helps

The help the stake board advisor can offer is invaluable, to the Sunday School teacher. Through union meetings, faculty meetings, and classroom visits the advisor can do much to improve the quality of teaching in the Sunday School. When a friendly feeling of love and understanding exists between teacher and advisor they can work together to improve the learning situations for the boys and girls of the Sunday School class.

The stake advisor may be invited to attend a class session. At the close of the period the teacher and advisor could sit down and together evaluate the lesson. Because of her broad experience the advisor will have many helpful suggestions to make for class improvement.

When the co-ordinator, the secretary, the stake board advisor, the librarian, and the teacher work together for the good of the boys and girls of the Sunday School, lessons are taught which cannot help influencing the lives of all members of the Sunday School class.

NEXT month's article will be "Priesthood Guides the Service" by Hazel W. Lewis.

SACRAMENT GEM

Jesus, Savior, I love Thee
And I'll quiet be.
As I take the Sacrament,
I'll remember Thee.

SONG of the Month for Junior Sunday School:

"Sweet Sabbath Day," number 74,
The Children Sing.

The habit of observing the Sabbath day remembering that it is the Lord's day, and keeping it holy should be established early in life. Through our song of the month, "Sweet Sabbath Day," we have an opportunity to impress on the children's minds the purpose of the Sabbath day.

As we begin to teach the song, we should talk about the words, their meaning and significance. If this is done, every time the song is sung it will be a reminder of what the Sabbath day is for. Such words as homage, ascribe, hallow, mercies etc. will need to be explained. In order to get the full message of the song, all three verses should be taught.

The song should be sung thoughtfully and not too fast.

—Beth Hooper.

QUESTIONS FROM THE FIELD:

Sacrament Service

QUESTION: I know that the sacrament service needs to be a highlight in the general Junior Sunday School service. How can we make it so?

Answer: If this sacred ordinance is to reach the attention and interest of children, careful planning is necessary. Children profit from some exercises just before the sacramental song and need a word of direction as to the purpose of the sacrament.

The sacrament table should be in full view of the children and the priests and deacons well prepared for their duties. It is a great help if these priesthood members serve in the Junior Sunday School a month at a time so that they will become familiar with the routines and the children, and the children will become acquainted with them. It is of great value to have the passing of the bread and water accomplished fairly rapidly—about one deacon to ten children. The member of the bishopric currently presiding over the Junior Sunday School usually directs the ordinance.

Source of Music Material

Question: Could you suggest help for our Junior Sunday School chorister?

Answer: *The Children Sing*, the *Activity Song Book* and songs from departmental manuals are fine sources of music material. *The Instructor* carries instructions for the teaching of a song for the month and announces the title.

Manuals in the Junior Sunday School

Question: Will you name the manuals for the departments of the Junior Sunday School?

Answer: *Sunday Morning in the Nursery* is planned for the Nursery class both in 1952 and in 1953.

Spiritual Growth in the Kindergarten is the 1952 manual while *Joyful Living* is the manual for Kindergarten department use in 1953.

Living Our Religion, Part I is the course for the Primary department in 1952 and *Living Our Religion, Part II* is to be studied in 1953.

See the "Integrated Sunday School Program," by David Lawrence McKay, *The Instructor*, November 1952, page 346 for a description of these manuals and courses of study.

These manuals may be purchased at the Deseret Book Company, 44 East South Temple, Salt Lake City, Utah.

—Eva May Green.

THE following material could be used in any of the classes of the Junior Sunday School to provide enrichment for the December lessons:

THE CHRISTMAS STAR

Isn't this fun?" These words came tumbling enthusiastically from five-year-old Ricky as he fastened another string of colored tinsel on the family Christmas tree.

"Yes, it is fun," said Mother, "and you are really doing a fine job. You are showing me that you are very grownup, because you are being so careful."

"Could I open this box now?" asked Ricky.

"Why, yes," said Mother, "I believe we are ready for that now. Let Mary help you."

Mary, Ricky's eight-year-old sister, helped the boy as he unfolded something which had been wrapped many times in white tissue paper.

"Oh!" said Ricky, "It's the star!"

"Of course," said Mary, "didn't you know that?"

"We need to put that on the very tiptop, don't we?" Ricky's eyes were shining.

"Do you know why we put it on the very top?" asked Mother.

"Because it is so beautiful," said Ricky.

"Yes," said Mother, "it is beautiful. But the Christmas star deserves a place of honor on our tree because of a special mission the real Christmas star performed many hundreds of years ago. Let's sit down and rest for a few minutes, and I will tell you about the star. Mary, will you please bring me the Bible? I want to read some things from that lovely book."

Mother and Ricky sat down on the comfortable couch, and Mary walked over to the library table to get the Bible. Father, who had been reading the evening paper, looked at his family with a pleased twinkle in his eye.

Mother began her story: "In a country far east of the Holy Land lived some wise men called Magi. They spent much of their time studying the stars. They also studied the scriptures or the words of the prophets very carefully. One night, as they studied the sky, they saw something strange. It was a very bright star. It seemed to be special, different from all others. They felt that when this special star appeared in the sky it was a sign that their new king, the Messiah, was born. The prophets had said that it would be so."

"The wise men decided to follow the beautiful star and search for

their king. They traveled on camels, carrying food and water for their journey and presents for their king. The rays of the special star led them to the Holy Land. They supposed all the people would know about the birth of the king, so they asked of one and another, "Where is he, the king of the Jews?" But the people only shook their heads. They did not know. So the wise men went to ask King Herod about him. Matthew tells it to us like this."

Mother picked up the Bible and read:

"Then Herod, when he had privily called the wise men, enquired of them diligently what time the star appeared.

"And he sent them to Bethlehem, and said, Go and search diligently for the young child; and when ye have found him, bring me word again, that I may come and worship him also.

"When they had heard the king, they departed; and, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was.

"When they saw the star, they rejoiced with exceeding great joy.

"And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh." (Matthew 2:7-11.)

"It was baby Jesus, wasn't it?" asked Ricky.

"Yes," answered Mother, "and the

wise men were happy to see him. So, you see, the star performed a special mission. It led these wise men to dear, baby Jesus."

"I'm glad it was a star that did this special work," said Ricky, "because it looks so beautiful on the tiptop of our Christmas tree."

—Hazel F. Young.

CHRISTMAS SHOPPING

I went shopping with my mother
A Christmas present to buy.
I needed something for my dad,
Should I get him a tie?

Some fancy socks might be the thing
Or slippers for his feet.
Perhaps he'd like a big billfold
Or even a candy treat.

I wondered just what I would choose
If I were a man like he,
And so I bought a new football
So he could play with me.

—Hazel F. Young.

Be a friend to everyone
To parents, sisters, brothers.
Be a friend as Jesus was;
He lived his life for others.

A PRAYER

I thank Thee, my Heavenly Father,
For the Christmas time of the year.
Help me to live
Each day as I should
Spreading happiness, joy and cheer.

—Hazel F. Young.

DECEMBER

December is a winter month;
It brings us ice and snow.
It tingles toes and fingers, too,
And makes our faces glow.

December is the Christmas month,
We're busy as can be,
At making presents for those we love.
And trimming the Christmas tree.

(Let the children act out the activities of December: coasting, skating, snowballing, making presents, and trimming the tree.)

—Hazel F. Young.

CHRISTMAS BELLS

Ring out, ring out,
Oh Christmas bells!
Ring out the wondrous story
Of baby Jesus
In Bethlehem
And the angels' song of glory.

Ring out, ring out,
Oh Christmas bells!
Ring out the message clear
Of peace on earth
Good will to men
And joy throughout the year.
—Hazel F. Young.

At Christmas, we should remember
Our Father's gifts from above:
Jesus, his beloved
And his beautiful message of love.

THE man who trims himself to suit everybody will soon whittle himself away.

—Sunshine Magazine.

SPIRITUALIZE YOUR LESSONS! (Concluded from page 375.)

Fifth—through the *pupils themselves*. "Good thoughts are no better than good dreams, except they be put into action," said one wise man. Lessons on Sunday will have more spiritual meaning if the teacher helps her pupils to live the lessons after leaving the classroom. I recall a teacher in Pioche, Nevada who gathered her class members at her home each Sunday evening, and together they attended sacrament

meeting. Help your pupils to live during the week the lesson of the Good Samaritan, of the Ten Lepers, and the other lessons you teach during the year.

Sixth—through the *teacher herself*. Believe what you teach, and live the lessons you give. Your personal appearance will add to spirituality in your classroom if you are neat, cheerful, and genuinely interested in your pupils. Remember,

you are the model of your class. Don't let them down through an act that does not square with your teachings. Be the kind of teacher that will invite your pupils to take you into their confidence with their problems.

Noah Webster has said that to spiritualize is "to purify from the corrupting influences of the world." Make your lessons do just that.

IT is a strange commentary on our standard of values that lobbyists who try to influence legislation get more money than the men who write it.

—Peter Marshall.

WHEN you are in the right you can afford to keep your temper; when you are in the wrong you can't afford to lose it.

—John Graham.

KEEP skid chains on your tongue; always say less than you think. Cultivate a low, persuasive voice. How you say it often counts more than what you say.

—From "TIPS"

"...THY FAITH HATH MADE THEE WHOLE"*

By Mary R. Ross

NANCY shuddered as, through half closed eyes, she glimpsed night's blackness hard pressed against the kitchen pane. Oncoming night was unwelcome, for last night it seemed daylight would never, never come. All the pain, discomfort and ugly frightening dreams possible to crowd into one night's broken, fitful sleep were still vivid. To her, it seemed that another such night could not be endured.

The little coaloil lamp on the kitchen table, had burned all night. The glowing coals from the fire in the cook stove had been reflected on the highly polished hearth. Against these two dim lights Nancy's mama had moved, like a shadow, preparing one remedy after another, to ease her child's pain, but all had been to no avail. Tossing restlessly on the kitchen lounge, which in emergencies became the family sick bed, Nancy was faintly aware that her chest was being rubbed with camphorated oil, and that the big rocker was being padded with blankets ready for her to sit in while her feet were soaked in mustard water. Again, as if moving in a mist, she saw mama preparing a cold compress to be bundled around her throat. She remembered all the nursing in the night and now all day, mama had worked to break the fever and relieve the throbbing pain, but Nancy felt worse instead of better. "Why," the child moaned, "Why?"

This morning, as the family knelt around the breakfast table for family prayers, Nancy had heard her brother Heber pray for her. In his prayer he said that Jesus had promised that the prayers of children would be heard. Why was she still suffering? Did it mean only some children would be made well? She had waited all day for the answer. She had always tried to be good. She could see no reason. Now that she most needed to be made well she was not being blessed. She could

not understand, but somehow—somehow—she *knew* they would be heard. Over and over she asked and over and over she told herself that God would hear and bless her. It had to be so.



Each member knelt beside her chair as father anointed and prayed for Nancy.

Mama had made a big meat pie. As it baked the enticing odor had filled Nancy with a desire for her share, but she had not been able to get any food down her throat for days. The table was set now and one by one the members of the family had come to the kitchen to "wash up" for the meal. Mama had taken the pie from the oven and the whole room was fragrant with food. Nancy never remembered being so hungry. She wanted a piece of meat pie more than she could recall wishing for any food before. By now she had an added illness, an extreme case of self pity. No longer could she restrain her tears. They flowed over her temples like rain down a pane of glass. She smothered her face in the covers so that her crying would not disturb the blessing of the food, but even above father's deep rich voice her sobs were heard.

As father finished the blessing he asked to be excused and going to the lounge where Nancy lay, he asked, "and what may I do for my little sick girl?" He stroked the dark curls from her brow as she answered,

"I want a piece of meat pie, but I can't eat it. I can't even swallow water."

"You shall have a piece. Do you think you will be better if I administer to you?"

"Oh yes, I do," she said between sobs. Father had gone to the pantry for the blessed oil. As he came to the bed he asked, "Do mama and you children want to join me in a prayer for your little sister?"

Each member knelt beside her chair as father anointed and prayed for Nancy. As he finished he pressed a kiss on her brow. "I love you father," she whispered and he said "and I love you darling." Turning to the table he said "Now mama, will you please serve a plate for Nancy?"

Never had Nancy tasted any food half so good, and as father had said, she could swallow perfectly. All of the family shared Nancy's gratitude, for all of them had known of her suffering.

This happened more than seventy years ago, yet every word, the feeling of gratefulness, the taste and even the fragrance of the meat pie are as clear in Nancy's mind today as if it had happened yesterday. She tells this story to her grandchildren and great grandchildren, explaining the immediate answer to her father's prayer, and how thankful she was then and is now, that we have a Father in heaven to hear and answer our prayers. She tries to help us understand that religion is something we may all use, if only we understand when, and how, to use it according to our Heavenly Father's plan.

*Matthew 9:22

LET your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man.

—Colossians 4:6.

SUBJECT TITLES AND DATES OF SUNDAY SCHOOL LESSONS BY DEPARTMENTS

CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

1953

COURSE OF STUDY—1952	Course No. 1: Sunday Morning in the Nursery	Course No. 2: Spiritual Growth in the Kindergarten	Course No. 4: Living Our Religion, Part I	Course No. 6: History of the Church for Children	Course No. 8: Old Testament Stories	Course No. 11: The Church of Jesus Christ in Ancient Times
	▼	▼	▼	▼	▼	▼
COURSE OF STUDY—1953	Course No. 1: Sunday Morning in the Nursery	Course No. 3: Joyful Living	Course No. 5: Living Our Religion, Part II	Course No. 7: What It Means to Be A Latter-day Saint	Course No. 9: Leaders of the Scriptures	Course No. 11: Ancient Apostles
APPROXIMATE AGES—1953	2, 3, 4	5, 6	7, 8	9, 10	11, 12	13, 14
Date of Lesson JANUARY 4	We Belong to a Family	Baby Jesus is Blessed	Unit I We Think of God As Our Father In Heaven	Preview and Class Organization	Promotions—Class Organization— Preview of Course	Preview and Class Organization
JANUARY 11	We Have Joy at Home	People Are Helpers	Unit I Heavenly Father as A Great Creator	What is a Latter-day Saint	Elijah, the Humble	Light Fountains
JANUARY 18	We Have Joy in Family Gatherings	Ice and Snow	Unit I Heavenly Father As Our Friend	Baptism—A Good Start	Elijah, the Courageous	Early Life and Surroundings
JANUARY 25	We Have Joy in Family Excursions	People	Unit I Heavenly Father as a Great Organizer	The Holy Ghost— A Precious Gift	Ahab, the Selfish	A Period of Preparation
FEBRUARY 1	We Have Joy in Family Worship	Jesus Grows Up	Unit I Heavenly Father as One Who Loves	Faith Makes Us Strong	Elisha, the Faithful	A Special Witness
FEBRUARY 8	Our Baby	The Mailman	Unit I Heavenly Father as One Who Is Happy	Repentance Makes Us Better	Naaman, the Lepor	Peter's Faith Tested
FEBRUARY 15	Other People's Babies	Homes	Unit I Heavenly Father as One Who Answers Our Prayers	Trusted—And We Are Happy	Jonah, the Willful	Peter's Testimony
FEBRUARY 22	Familiar Animals and Bird Babies	Swedish People	Unit I Living the Best Life We Can	Truthful—And We Are Strong and Free	Amos, the Herdsmen	A Marvelous Manifestation
MARCH 1	The Baby Jesus	Jesus Taught Us to Pray	Unit I Honoring Our Fathers and Mothers	Strong—Through Self-Control	Israel's Captivity and Review	Lessons in True Leadership
MARCH 8	Heavenly Father Tell Us What Is Wise for Us to Drink	The Grocer	Unit I Loving and Helping His Servants	Helpful—And Show Others the Way	Isaiah, the Statesman	On the Night of the Betrayal
MARCH 15	Heavenly Father Tells Us What Is Wise for Us to Eat	The Wind	Unit I If We Truly Love All That Is Good	Peacemakers—And We Make Others Happy	Jeremiah, a Lowly Hero	Out of Gloom Into Light
MARCH 22	Heavenly Father Wants Us to be Wise in Our Play	Dutch People	Unit I If We Deeply Appreciate All That Is Beautiful	Workers—And We Will Fill the World With Beauty	Daniel, the Courageous	A True Leader and a Valiant Defender
MARCH 29	Heavenly Father Has Wisely Planned a Time for Us to Rest	Heavenly Father Sent the Sea Gulls	Unit I Open Sunday	Prayerful—And We Find Peace	Daniel, the Humble	Review

SUBJECT TITLES AND DATES OF SUNDAY SCHOOL LESSONS BY DEPARTMENTS

CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

1953

Course No. 13: The Restored Church at Work	Course No. 14: Our Standard Works	Course No. 15: Life in Ancient America	Course No. 17: The Gospel Message	Course No. 19: Proving Your Pedigree	Course No. 19d: Parent and Child	Course No. 19a: The Gospel Plan
▼	▼	▼	▼	▼	▼	▼
Course No. 13: Our Standard Works	Course No. 15: Life in Ancient America	Course No. 17: Good Tidings To All People	Course No. 17: Good Tidings to All People	Course No. 21: Principles and Practice of Genealogy	Course No. 25: Parent and Youth	Course No. 27: Teachings of the Old Testament
15, 16	17	18, 19	Or Other Elective Course—Adults	Genealogical Training—Adults	Family Relations— Adults	Gospel Doctrine— Adults
Introduction to the Course	From Whom They Descended	Peace on Earth	Peace on Earth	Preview and Organization	Preview and Organization	Class Organization and Preview of Course
What is Scripture?	Patterns of Personality	Growth, a Personal Accomplishment	Growth, a Personal Accomplishment	Genealogy— Definition and Meaning	Parenthood	The Bible
The Scriptures of the Latter-day Saints	Structure and Purpose of the Book of Mormon	Freedom Brings the Possibility of Temptation	Freedom Brings the Possibility of Temptation	Why All Should Be Interested in Genealogy	Importance of Knowing the Facts	The Bible (Continued)
How the Scriptures Influence Life	Lehi and His Family	Teachable in Things of the Spirit	Teachable in Things of the Spirit	Records and Record Keeping	Importance of Knowing the Facts (Continued)	The Old Testament
The Old Testament	In the Valley of Lemuel	The Habit of Being Poor in Spirit	The Habit of Being Poor in Spirit	Records and Record Keeping (Continued)	Importance of Knowing the Facts (Continued)	The Law
The Old Testament Becomes Scripture	In the Valley of Lemuel (Continued)	Achievement in Spiritual Growth	Achievement in Spiritual Growth	Work Period	Human Nature can be Improved	God at the Helm
The Writing of the New Testament	In the Valley of Lemuel (Continued)	Responsibility Comes With Spiritual Growth	Responsibility Comes With Spiritual Growth	The Life Record	Human Nature can be Improved (Continued)	God as Creator
How the New Testament Became Scripture	To the Land of Promise	Integration, the Whole Person	Integration, the Whole Person	Genealogy in the Plan of Salvation	Human Nature can be Improved (Continued)	Man as Creator
Our English Bible	In the Land of Promise	Doing More Than Is Expected	Doing More Than Is Expected	Genealogy in the Plan of Salvation (Continued)	Human Nature can be Improved (Continued)	A Chosen People
Things That In- fluenced the Growth of Our English Bible	A Great Patriarch	The Spirit of True Worship	The Spirit of True Worship	Genealogy in the Plan of Salvation (Continued)	The Nature of Obedience	A Chosen People (Continued)
William Tyndale and His Bible	Jacob	Centering Life in Spiritual Values	Centering Life in Spiritual Values	The Mission of Elijah the Prophet	The Nature of Obedience (Continued)	A Land of Promise
Later Translations of the English Bible	Lehi Instructed His Son Joseph And Others	Service to Fellow Men	Service to Fellow Men	Our Responsibility to Our Own	The Nature of Obedience (Continued)	Earth Shall be Renewed
The Bible in the World	Nephi, a Great Statesman	Consecration to the Cause of Human Salvation	Consecration to the Cause of Human Salvation	Our Responsibility to Our Own (Continued)	Review	Review

HUMOR, WIT, AND WISDOM

NO SITTER PROBLEM

A LITTLE girl about five received a box of crayons for Christmas, and made a great many pictures, relates Zula Bennington Greeme in *Capper's Weekly*.

"What is this one?" her mother asked.

"That's the baby Jesus in the manger."

A little to one side were three perpendicular lines—the wise men perhaps, or the shepherds. The mother inquired what they were.

"Mary and Joseph are going out for the night," the child explained, "and that's the sitters coming in."

HE TRIED

LITTLE Tommy had bought Grandma a Bible for Christmas, and wanted to write a suitable inscription on the flyleaf. He racked his brain for what to write, until he remembered that his father had a number of books which he presented to his friends, and in each one wrote an inscription of which he was very proud. So Tommy decided to copy it.

Imagine Grandma's surprise on Christmas morning when she opened her gift, a Bible, and found neatly inscribed the following phrase: "To Grandma, with the compliments of the Author."

A SMALL boy had been told that we are here in the world to help others.

"What are the others here for?"

MY HARDEST job always comes before breakfast!"

"What is it?"

"Getting up."

THREE Boy Scouts were at a Scout meeting and told the Scoutmaster they had done their "good deed that day."

"Well, boys, what did you do?" asked the master.

"We helped an old lady across the street a little while ago," chimed the boys in unison.

"And did it take all three of you to do that?" asked the master suspiciously.

"Yes, it did," again chimed the boys. Then the smallest one of the three added, "She didn't want to go."

THE trouble with the world is that the stupid are cocksure and the intelligent full of doubt.

—Construction Digest.

WHEN A MAN'S A FAILURE

A man's a failure—when he has no confidence in himself or in his fellow-men; when he loves his own plans and interests more than humanity; when his friends like him for what he has more than for what he is; when he lets a day go by without making someone happier and more comfortable; when he tries to get ahead by climbing over the shoulders of others.

A man's a failure when he values wealth above health, self-respect, and the good opinion of his fellows; when he is so burdened by his business that he finds no time for rest and recreation; when he envies others because they have more ability, talent, or wealth than he has; when he does not care what happens to his neighbor or his friends, so long as he is prosperous; when he is so busy doing work that he has no time for smiles or cheerful words.

—Stanreco News.

PRECIOUS GIFTS

A LONGING kindled in the little boy's eyes and a wistful smile crooked his mouth as he sat on the living-room floor and looked up at the glowing tree. Torn Christmas wrappings with their tinsel tokens still clung to a few gifts around the tree, evidences of the great excitement of the morning which was hours past. "I wish," he sighed to his father "I wish it was morning again!"

The joy of a material Christmas, the child's gay holiday, is fleeting; and it vanishes soon after the last gift is unwrapped. But the gifts of the spirit, which are renewed in the goodness of man and an awakened awareness of the greatest promise in all the history of all mankind, bring a joy that need not be dissipated so swiftly.

These precious gifts, this joy may abide with us long after the ornaments have been put away for the year and the spectre tree has been cast into the rubbish. If we but hold them close, they will continue to lighten our hearts, brighten our way, and keep a carol of gladness singing within us the whole year long. Merry, merry Christmas!

—Sunshine Magazine.

KNOWLEDGE becomes power in administrative work only if one possesses and applies it. Knowledge is often troublesome to obtain and, at times, to get and apply knowledge one must delay action.

—Jesse B. Sears, Stanford University.

ADVANCEMENT SCHEDULE, JANUARY 4, 1953

(To replace pages 80, 81 and 32 in *The Sunday School Handbook*.)

1952 COURSE NO.	1952 SUBJECT	1953 COURSE NO.	1953 SUBJECT	AGES
Course No. 1:	<i>Sunday Morning in the Nursery.</i>	→ Course No. 1:	<i>Sunday Morning in the Nursery.</i>	2, 3, 4
Course No. 2:	<i>Spiritual Growth in the Kindergarten.</i>	→ Course No. 3:	<i>Joyful Living.</i>	5, 6
Course No. 4:	<i>Living Our Religion, Part I.</i>	→ Course No. 5:	<i>Living Our Religion, Part II.</i>	Approx. 7, 8
Course No. 6:	<i>History of the Church for Children.</i>	→ Course No. 7:	<i>What it Means to be a Latter-day Saint.</i>	Approx. 9, 10
Course No. 8:	<i>Old Testament Stories.</i>	→ Course No. 9:	<i>Leaders of the Scriptures.</i>	Approx. 11, 12
Course No. 11:	<i>The Church of Jesus Christ in Ancient Times.</i>	→ Course No. 11:	<i>Ancient Apostles.</i>	Approx. 13, 14
Course No. 13:	<i>The Restored Church at Work.</i>	→ Course No. 13:	<i>Our Standard Works.</i>	Approx. 15, 16
Course No. 14:	<i>Our Standard Works.</i>	→ Course No. 15:	<i>Life in Ancient America.</i>	Approx. 17
Course No. 15:	<i>Life in Ancient America.</i>	→ Course No. 17:	<i>Good Tidings to All People.</i>	Approx. 18, 19
Course No. 17:	<i>The Gospel Message.</i>	→ Course No. 17:	<i>Good Tidings to All People or one of the Adult elective courses.</i>	

Elective Courses for Adults in 1953:

Course No. 21: *Principles and Practice of Genealogy.*

Course No. 23: *Teacher Training.*

Course No. 25: *Parent and Youth.*

Course No. 27: *Teachings of the Old Testament.*

Special Course for Investigators:

Course No. 29: *A Marvelous Work and a Wonder.*

NOTE: Group promotions out of the class should not be made. The entire class is given the new course subject as indicated by the arrow. Teachers and classrooms may be changed.

A SILENT PALACE SPEAKS

FROM out of ancient Egypt there came a new story across my desk some weeks ago.

It hit me hard. I have since thought much about



SUNDAY SCHOOL TEACHER

She found real joy.

it. The lesson it leaves is as old as the land of the Pharaohs. But the lesson comes wrapped up in a new situation, as if to remind the world that old truths never die.

The story appeared in a prominent news magazine. It told of a tour of newsmen through famous Kubbeh Palace in Cairo. Their tour came shortly after King Farouk I had

fled with his Queen and seven-month-old son. Farouk had been stripped of his kingship in a reform move led by an obscure military man named Mohammed Naguib.

About a year before, Farouk had married his second queen, after ordering her engagement broken with a government employee. It had been a splendid wedding. A million Egyptians had lined the route the bride rode to join her king on ceremony day.

By worldly standards, the King seemed to have everything to make him smile on life. His personal wealth was fabulous. In visiting his palace, the newsmen found in his dressing room: one hundred suits, seventy-five pairs of binoculars, fifty canes, and one thousand ties. He was known as the "fun-loving monarch."

But abandoned Kubbeh Palace seemed to silently tell another story. To the visiting newsmen it seemed to say that here lived an unhappy man who had filled his palace with a bizarre collection of ornaments and devices "to ward off loneliness, or perhaps despair."

In the palace recreation room was a gambling table beside a vast steel cabinet that bulged with roulette wheels, dice, and hundreds of decks of playing cards. Strewn there and elsewhere in the palace were extravagant vulgarities, amid the marble, the gold, and the heaps of precious stones.

It is not for us to judge the former king. As monarch he probably had his virtues. But the reporters' accounts left no doubt about Kubbeh Palace's mute story: here was the gilded house of one who seemed to have found everything but happiness.

Since reading that report, I have been trying to name, one by one, people I have known who seemed really happy.

High on my list is the name of a postman. He brought the mail to my father's house when we were marble-playing boys. The postman was a jolly, black-haired fellow who seemed to wear a permanent smile. He brought the mail in a low-floored, horse-drawn wagon that looked like a sentry box on wheels. We loved that postman.

Another seemingly joyful man is a newspaperman I know. He looks younger than his years. He has light-brown, pompadour hair that seems to reach in all directions for a news "beat." He has a dimpled chin. I worked in the same news plant with him. He seemed to toil much longer at his post than the others. He was a movie and feature editor, and when you mentioned a movie in the making, his eyes danced.

Then there is a neighbor girl who often visits our house. She is above eleven. She has a sunny face, with just enough freckles to make it glitter even more. Our girls call her "Sugar" or "Sugie." She seems to sing her words, and she is as quick as a kitten with a humorous retort. We adore "Sugie."

I can think of a whole procession of happy people who have added silver linings to my humble life.

None has impressed me more than one of our own Latter-day Saint Sunday School teachers, now nearing the sundown of life. But it seems such a glorious sunset, like the ruby-brilliant ones across the west of our valley. Heavy lines mark her kindly face now. She has been teaching a Sabbath School class well over a half century. Often when I see her, she discusses her lessons, along with her hopes. She has been seriously ill several times. Her friends have almost given her up. But she rises again, explaining, with a glow, that she has "so much to live for." She once confided in me, though, that death would not be so bitter after all. It would give her a chance to meet, face-to-face, with the prophets she had lingered with in her lessons—Abraham and Isaac and Moses and Nephi and others.

"What has made these people so happy?" I have asked myself. The hard-working newsmen seemed to draw joy from honest toil at a job he loved. The postman, no doubt, gleaned cheer from spreading glad tidings to others. Our neighbor girl, I know, comes from a happy home. Her parents remain true sweethearts, and the child reflects their bliss.

The Sunday School teacher drinks happiness from all these cups, and one more—faith.

Lehi of old once said that "men are, that they might have joy." And there you have some of the age-old fountains of real fun: honest work, doing good to neighbors, a happy home, and sincere faith. It is as simple as that.

No, as Kubbeh Palace so eloquently but silently said, you do not find genuine joy in glittering splendor or in the market places. You discover it deep in your own soul. And a Sunday School job in the Church can help so much in making that precious discovery.

—Wendell J. Ashton.